THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.

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Poetry.

AFTERWARD.

O strange, O sad perplexity,
Blind groping through the night,
Faith faintly questions, Can there be
An afterward of light?

O heavy sorrow, grief and tears,
That all our hopes destroy,
Say, shall there dawn in coming years
An afterward of joy?

O hopes that turn to gall and rue,
Sweet fruits that bitter prove,
Is there an afterward of true
And everlasting love?

O weariness within, without,
Vain longings for release,
Is there to inward fear and doubt
An afterward of peace?

O restless wanderings to and fro
In vain and fruitless quest,
Where shall we find, above, below,
An afterward of rest?

O death, with whom we plead in vain
To stay thy fatal knife,
Is there beyond the reach of pain
An afterward of life?

Ah, yes; we know the seeming ill
When rightly understood
In God's own time and way fulfil
His afterward of good.

—*Chambers' Journal.*

Communications.

For the Messenger.

GENERAL SYNOD. REPORT ON THE STATE OF THE CHURCH.

Dear Brethren in the Lord:—In reviewing the work of our Church during the past three years, we feel called upon, first of all, to render devout gratitude and thanks to the Great Head of the Church for signal manifestations of His favor and for the abundant blessing with which He has crowned the labors of His servants. They have planted and watered; but He hath given the increase. Yea, He hath blessed both them that planted and that which was planted, and hath given His children new proofs of His wisdom and faithfulness. To His great name be all the praise!

It is true, we find abundant evidence, in looking over the various classical and synodical reports, of the dire conflict in which the Church is engaged with the powers of evil. On the one hand the spirit of worldiness and unbelief is making its baleful influence felt, perhaps to a greater extent than ever before. The world in its most seductive forms, addressing itself, both to the flesh and to the understanding, exhibiting in glowing colors, worldly enjoyment, power and knowledge challenges the attention of the young and old, so as to forestall, if possible, the claims of the Redeemer's kingdom, or to steal away the affections of the heart even where nominal allegiance to the Church is maintained. On the other hand we find complaints that in the Church itself there is not always such watchful zeal, such glowing love, such a desire to "labor while it is day, ere the night cometh when no man can labor," as should characterize those that wait for the Lord. We have reason, therefore, to humiliate ourselves in view of our short comings, and to pray for faith and courage that we may be equal to the demands of our day and generation.

Examining our field more specially, we find that the Church has made commendable progress in the past three years. We observe an increase of one Synod, six Classes, sixty-two congregations, eight thousand five hundred and twenty-eight members, and $27,748 in benevolent contributions, the year 1883 being compared with 1881. Everywhere stress is laid on the preaching of the Gospel as the power of God unto the salvation of men. The sacraments are reported to be faithfully and diligently administered. We notice, however, that while the increase of members is 8,528, the increase of communicants is only 4,188. The catechization of children is receiving greater attention from year to year, which shows that the Church is awake to the measure of her duty and her privilege in this important matter. We confidently believe there is no other means available that will yield such blessed results as the training of the young, in faith and practice, for the Master's vineyard.

Our Literary and Theological Institutions all report progress and prosperity, and the course of the education receives increased attention every year, while the zeal and liberality of our members on its behalf is continually growing. This is encouraging, especially in view of the urgent and enlarged demand, which in the nature of the case, will be made upon the Church in this regard.

In the field of missions our progress has been striking. Home missions have been prosecuted, not, perhaps, as they might or should have been, but yet with increased zeal and diligence as is evident from the fact that the contributions made to this cause during the last three years are $22,950.61 in excess of those made during the three years. In the field of foreign missions the Church begins to realize the responsibility which devolves upon her in the work which she has undertaken, and the spirit of love for and zeal in the cause is rapidly growing.

During the past year Rev. and Mrs. J. P. Moore have joined Rev. and Mrs. Gring in Japan, and we rejoice to know that the earnest prayers and liberal gifts of the Church [illegible] Last.

These are forerunners of the blessed fruits of peace and harmony in the Church—fruits which we may expect to reap in richer measure from year to year in proportion as we become more thoroughly imbued with the spirit of the Master, and remain true to the standards of our faith.

Not long ago we used to hear of *tendencies* in the Church. Now there is but one tendency: the tendency towards peace, kindly feeling, a right apprehension of the brethren in the spirit of charity, cordial union in the aggressive work of the Church. Beginning like the mountain torrents by the melting of snow and ice, separate streams flowing together, it has become a mighty river the current of which gathers momentum as it flows until it becomes irresistible. By it we are carried onward, not, it is to be hoped, into a sea of vague sentimentality, but in the regular channel of our denominational life, imbued with the spirit of charity towards all, to the accomplishment of the work which the Good Shepherd has entrusted in our hands in our own border, and, in co-operation with our sister churches, among the nations of the earth.

It has been said that we have made our journey through the wilderness of strife, and have now reached the Promised Land of Peace. But this land is not yet the land of Beulah. We have reached a point from which we can look back upon the past and contemplate it in the light of a heroic age; we can look forward with pleasant anticipations of great things to be realized in the future; but the present, our day demands that, clothed in the armor of light, we should stand prepared to do valiant battle, not against one another, but against the common enemy. We may not yet be prepared to use the same forms of worship, or to work through the same church Boards, but surely, the way is open for all to meet upon common ground, and press forward to the attainment of a result which will insure to the church in the near future not stereotyped uniformity, but essential unity in faith and practice. In one sense this result has been reached; but in another sense, it will require time for the whole Church to grow up to the full realization of what is involved in *our basis of peace*. Starting, then, with a large measure of freedom for individual opinions and separate institutions, the legacy of the past, we may confidently expect that, if in good faith we hold fast to our standards, guided by the divinely inspired word and the ever present Spirit of the Lord, we shall soon see eye to eye, and stand shoulder to shoulder in the prosecution of our work. Attracted by our Master, we shall be drawn nearer to each other, and as we thus mutually warm our hearts and inflame each other's zeal, our Church shall rise like a giant waking from his sleep to rejoice in his strength, and go forth to conquer in the Master's name.

With sadness we record the Reaper's work in our midst during the past three years. Thirty three of our brethren in the ministry have laid their armor by and have gone to the enjoyment of their reward. The young and the old have been called and we mourn over their vacant places. We miss their presence, their counsels and their labors; but we rejoice to know that the fruit of their work remains. The fragrant memory of their fidelity and usefulness is cherished by a grateful church whilst they are crowned with the garlands of victory. May we be moved to greater diligence; and above all may we pray the Lord, that He send more laborers into the vineyard.

We append the usual statistical tables which were carefully prepared by the Stated Clerk who is a member of our committee. Respectfully submitted,

Signed, JOHN S. STAHR.

Triennial Summary of Statistics.

Classes, 52; Ministers, 783; Congregations, 1,465; Members, 169,530; Unconfirmed Members, 103,112; Infant Baptisms, 38,737; Adult Baptisms, 3,088; Confirmations, 27,223; Certificate, 14,046; Communicants, 136 897; Dismissed, 5,819; Excommunicated, 227; Names Erased, 5,351; Deaths, 15,292; Sunday-schools, 1,[illegible] Benevolent, $327,899, Congregational, $2,193,018.

For The Messenger.

THE REPORT

Of the Liturgical Commission to the General Synod of the Reformed Church in the United States, Baltimore, Maryland, May, 1884.

To the General Synod of the Reformed Church in the United States.

Reverend and Dear Brethren:—The Liturgical Commission would very respectfully report the final result of its labors to your Body, in pursuance of the action taken by the last General Synod in Triennial Convention assembled in Tiffin, Ohio, May, 1881, to wit: "Inasmuch as abundant *materiel* is at hand for the preparation of a Liturgy or Directory of Worship, suitable to the demands of the case and wants of the Church; and whereas, for divers reasons, suggested in part, by the terms of the peace measure adopted by this Synod, it is very desirable that this want be as much provided for as possible; therefore,

Resolved, That this Synod appoints the members of the Peace Commission a committee, and that this committee be directed to enter at once on the work assigned, and if practicable, to complete it within one year, and when completed, to report the fact to the President of Synod, who shall be authorized to convene it in special session, for the purpose of receiving and acting upon the proposed new Liturgy."

The Commission begs, first of all, to recite the history of its course and deliberations. Its organization was effected during the sessions of the General Synod of 1881, by electing the officers of the Peace Commission, its own. A subordinate committee of nine was appointed, to whom was assigned the task of preparing the proposed Directory, and of submitting the same to the General Commission for review.

The said sub-committee consisted of:—Rev. T. G. Apple, D. D., Professor in the Theological Seminary, Lancaster, Pa.; Rev. J. H. Good, D. D., Professor in the Theological Seminary, Tiffin, Ohio; Rev. S. N. Callender, D. D., English, Secretary of the Peace Commission; Rev. J. M. Titzel, D. D., Rev. F. W. Kremer, D. D., Rev. J. Kuelling, D. D., Rev. P. Greding, D. D., Hon. L. H. Steiner, M. D., and Rev. C. Z. Weiser, D. D., President of the Liturgical Commission.

This Committee held a preliminary meeting prior to the adjournment of General Synod, May 27, 1881, in the First Reformed Church, Tiffin, Ohio.

The President of the former Peace Commission was chosen Chairman of the Committee, and Rev. S. N. Callender, D. D., was elected its Secretary *pro tempore*.

A second meeting was held November 17, 1881, in the Evangelical Reformed Church, Frederick City, Md.

The work assigned to the committee was now formally and earnestly entered upon. Its sessions were continued over three days, morning, noon and night. At this stage of its proceedings, the Hon. L. H. Steiner, M. D., was elected its Stated Clerk.

A third meeting was held April 25, 1882, in the First Reformed Church, Lebanon, Pa., also of three days' duration.

The forms for the several offices of worship were then assigned to individuals of the committee for deliberation and preparation in private.

A fourth meeting was held August 8, 1882, in the Christ Reformed Church, Altoona, Pa. Here three days were again occupied in the important work.

A final meeting of the committee was held November 20, 1883, in the First Reformed Church, Harrisburg, Pa., when and where, after three days of deliberation, the committee completed its work.

The Liturgical Commission was then convened, at the call of the President, to hear and act upon the Report of the Committee of Nine, November 23, 1883, at Harrisburg, Pa.

The Commission sat during four days, and after a careful and prayerful review of the committee's report, both in its details and entirety, unanimously

Resolved, That the Directory of Worship, as prepared by the Committee of Nine, and subsequently amended by the Commission, be and hereby is recommended for approval by your Reverend Body.

The Commission claims to have been controlled and guided during all its deliberations by the rubric laid down for it, by the General Synod of 1881, "*to prepare a Liturgy of Directory of Worship suitable to the demands of the case and wants of the Church.*" It was its constant endeavor to meet these wants as God gave its members light to see and provide for them.

And with this declaration, your Commissioners humbly submit the result of their labors, in the form of a printed book, to the combined wisdom of your Reverend the same and your recommendation thereof to the several District Synods, Classes, Congregations and Members as the Directory of Worship for the Reformed Church in the United States

Humbly and respectfully submitted,

CLEMENT C. WEISER,
President of the Liturgical Commission.

Daniel, W. Gross, William H. Seibert, Rudolph F. Kelker, Benjamin Kuhns, Frederick W. Scheele, Thomas J. Craig, Lewis H. Steiner, Henry Wirt, William D. Gross, Franklin W. Kremer, Jeremiah H. Good, Thomas G. Apple, Lewis H. Kefauver, John M. Titzel, Joseph H. Apple, Samuel N. Callender, George Wm. Welker, John Kuelling.

Harrisburg, Penna., Nov. 27, 1883.

For the Messenger.

MERCERBURG CLASSIS.

Report of the State of Religion.

To the Classis of Mercersburg:—Your Committee on the State of Church and Statistical Reports begs leave to say, that from parochial reports of the pastors placed in our hands, we have gathered certain leading facts, which may be briefly summed up as follows:

1. Devout thanks to Almighty God, Father, Son, and Holy Ghost, are rendered by nearly all the brethren, in the opening paragraphs of their reports, for continued health and strength, in consequence of which they have been enabled uninterruptedly to discharge the duties of their pastorates during the past Classical year.

2. It has been the faithful endeavor of all our ministers, according to their own reports, and the corroborating statements of their delegated elders, to preach the Gospel regularly to their congregations, agreeable to the plain sense of the Old and New Testaments, and the confessional standard of our Church. And they have been encouraged in their arduous labors by the assurance that the Word thus declared, being mixed with faith in many who have heard it, has not been void, but the means, under the operation of the Holy Ghost, of bringing not a few, who before were "separate from Christ, alienated from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world," into life-communion with the Saviour, and full communicant membership with His Church. Others, who have been the avowed followers of the Lord have thus also been more firmly established in their most holy faith, and furthered in the divine life.

3. Earnest efforts have also been put forth during the past year, to gather the baptized children, and others who were without a spiritual home, into catechetical classes, for special indoctrination in the truths and duties of our Holy Christianity, as set forth in our excellent Heidelberg catechism. It has afforded the brethren great pleasure to report at this meeting, that an encouringly large number of their catechumens have been received into communicant fellowship with their congregations by confirmation, in connection with the several communion seasons observed in their charges, during the year; whilst others still remain under instructions with a view of taking the same step in the near future.

The regret is expressed, however, in two or three of the reports, that many parents whose children were given to the Saviour in their infancy, in a holy sacramental transaction, misguided by the erroneous view that they ought to be allowed to grow up in sin, and afterwards choose for themselves whether or not their baptismal relation to Christ and His Church shall be carried forward to and completed in, full, confirmed membership, frequently do not as heartily co-operate with their pastors to bring their children under these special instructions of the Church as they have vowed to do. And it is the constant endeavor of the brethren to bring about, both from the pulpit, and by pastoral visitation more scriptural views upon this important subject.

4. Some of our charges are located among a numerous and influential class of people, of another branch of the Church of Christ, who administer baptism, according to a peculiar mode of immersion, to adult believers only, and whose views of sin and grace are wholly at variance with, and antagonistic to those of our own Church. From this source an influence is brought to bear upon some of our people unfavorable to the introduction of their children into the Church in early infancy, and their nurture in the grace of the covenant in which they stand. Notwithstanding this deplorable fact, the little ones in many of our homes have been consecrated to the Lord in Holy Baptism, during the past year, and thus incorporated with the Church, and separated from the children of unbelievers, as was done under the former dispensation by circumcision."

5. The other Sacrament of the Church, the Holy Supper of our Lord, has been regularly administered by the pastors to all their congregations. These communion [illegible] have proved precious times of spiritual refreshing from the Lord to those of our people, who devoutly observed them. In several instances reference is made with evident joy to the return to the table of the Lord of persons who for a number of years had absented themselves from it.

6. The Sunday-schools of our charges, which are regarded as the schools of the congregations in connection with which they stand, have been doing a good work in assisting the pastors in filling up the ranks of their Church membership. The brethren cannot speak too highly of the properly directed energy and enthusiasm displayed by those laboring in these schools, and consider them as very Aarons and Hurs in the work committed to their hands.

7. As a cheering indication of outward material growth throughout our Classical territory along with the inner, spiritual progress already noted, we call your attention to the fact, that several of our Churches have been more or less extensively enlarged, improved and beautified, during the last twelve months; parsonages have either been built, or greatly enhanced in attractiveness and value by needed repairs; the salaries of the pastors have been promptly paid, and our charges have fully met their obligations in other respects.

In conclusion, we may say that the predominant tone of all the reports of our ministers is that of hopefulness for the future; and we are encouraged to address ourselves with renewed energy and zeal to the work of another year. May the Great Head of the Church move us all by His Holy Spirit to preach the Gospel yet more earnestly to believers and unbelievers; to insist most strenuously, though kindly, upon having the children of our families baptized in early infancy; diligently to instruct the young, and introduce them into full communion with the Church; to admonish the careless, and reclaim the erring; to comfort the sick; to prepare the dying for a happy departure from this life; to bury the dead, and point the living to our adorable Saviour, Jesus Christ, as the only hope of earth, as He is the joy of the heavenly world.

Respectfully submitted,

F. F. BAHNER, *Chairman.*

STATISTICS.

Ministers, 16; Pastoral Charges, 11; Congregations, 23; Members, 2606; Unconfirmed Members, 1314; Infant Baptisms, 103; Adult Baptisms, 48; Confirmed, 160; by Certificate, 91; Communicants, 2097; Dismissed, 41; Names Erased, 13; Deaths, 62; Sunday schools, 20; S. S. Scholars, 1785; Students for the Ministry, 1; Contributed for Benevolent Purposes, $2263.69; for Congregational Purposes, $17.096.45. STATED CLERK.

Family Reading.

CASTING ANCHORS.

The night is dark, but God, my God,
Is here and in command,
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To Him as sunniest day,
I'll cast my anchor Patience out
And wish, but wait for day.

Fierce drives the storm, but winds and waves
Within His hand are held,
And trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in His faithful grasp,
I'll trust Him though He slay;
So, letting go the anchor Faith,
I'll wish, but wait for day.

Still seem the moments dreary, long,
I rest upon the Lord;
I muse on His "eternal years,"
And feast upon His Word.
His promises so rich, so great,
Are my support and stay;
I'll drop the anchor Hope ahead
And wish, but wait for day.

O wisdom infinite! O light
And love supreme, divine!
How can I feel one fluttering doubt,
In hands so dear as Thine!
I'll lean on Thee, my best beloved,
My heart on Thy heart lay,
And casting out the anchor Love,
I'll wish, but wait for day.

—*Presbyterian.*

"LOOKING OVER" MOTHER.

By Howe Benning.

"Going anywhere this vacation, Kate Morgan?"

"No; I did think I would go to the Catskills for a week and have one good time 'like folks.' You know I never really did do anything just for pleasure, but the stern needs of the coming winter I think will change my plans."

"What's the need?"

"A velvet dress."

"You don't mean it! Do you forget that you are a graded-school teacher, at a salary of $9.00 a week?"

"I cannot help it. I have earned my money and saved it, and I want one thing that I feel at home in when I am invited to such places as Mrs. Cunningham's, for instance."

"All right, of course."

"Are you going anywhere, Louise?"

"No; I have changed my plan, too."

"What was it?"

"I was invited up to Uncle Edward's farm to spend a week. You know Dr. Lane's sermon, two weeks ago."

"I did not hear him allude to the fact."

"Not exactly, but do you remember his asking us if we had ever thought what was the very best blessing we ever had, and advising us to go home and 'look over our blessings' and give God thanks for them?"

"Yes, I do remember that."

"I had no difficulty in thinking up my best blessing. It is my good, patient mother, and when I went home and 'looked her over,' it did not take me long to decide who needed mountain air and fresh milk the most of any one. So the upshot of the matter is, mother goes for three weeks to the farm, and I am your most gracious and successful housekeeper at home. Come and take tea, will you?"

"Perhaps," Kate Morgan answered, absently, and the two teachers left the subject and the large school room together.

But the earnest, energetic Kate Morgan took a new thought along the familiar streets. All the school-years of her twenty-one years of life had been spent in some connection with that graded-school in the busy manufacturing town of Benton. The year before, she had been graduated with honor from the high school, and at once offered a situation in the intermediate department, that she had filled to the satisfaction of all, and her own great enjoyment.

For so many years she had known what close economies were necessary in her plain home that the younger children might be clothed decently and that she might complete the school course. She had seen her father count out his quarterly salary as a clerk, and sigh over its meagerness again and again. She had seen the lines in her mother's patient face deepen over the problems of turned garments and doing without things. No wonder her salary had seemed to her almost a fortune, and its possibilities a little intoxicating. She was young, too, and pretty, with musical gifts that made her welcome everywhere. But she was a child of "the kingdom," too, and every day she prayed, "Search me, O, God, of Thyself," and to such the Spirit is the leader.

It was late when she reached home, and she was still busy in "looking over" her mother, and thinking that she had never seen her so pale and worn, when her father entered, with a sigh over the warm day, and sank down in his chair quite exhausted. His daughter wondered that she had not noticed before how fast he was growing old. The three young children came in and they sat down to the plain supper. Kate wished now she had bought a quart of berries in the morning, instead of that fashion magazine, when she saw how little appetite her father had, and how the sickly boy Willis left his bread uneaten. Willis was thirteen, Herbert ten, and little Alice five years of age. Three others were waiting up in "God's acre" on the hill.

That night, up in her own room, Kate went through a rapid mental calculation, and with pencil and paper laid the result plainly before her eyes, after this fashion:

Kate Morgan.	Dr.
To 12 yds. black velvet at $4 00 per yd.	$48.00
To trimmings and making	10 00
	58 00
Money lost	
Kate Morgan.	Cr.
To cash in hand	$58.00
Saved.	

But it kept her awake that night, and it was several days before her busy brain gave her even a beginning of things, and how it should be saved. But each day she prayed, "Teach me, O, God, of Thee, in this, as all things."

One morning at breakfast, she asked:

"Father, when do you have your vacation this year?"

"The second and third weeks of August," was the reply, "but I shall probably straighten up Jay's books for him in the time—a little extra pay."

That afternoon found Kate walking up to the door of Deacon Hollis' pleasant farmhouse. She found the Deacon and his wife sitting in their shaded porch, and met a hearty welcome. Their own three daughters were settled in homes of their own, and the old people enjoyed a call from Kate, and her singing, greatly. She had to give them "Rock of Ages" now, as soon as she recovered breath. It was some time before she could get to business. Then she asked:

"Deacon Hollis, have you disposed of your two-seated rockaway yet?"

"No."

"You don't use it?"

"Not often. Wife and I have agreed to ride on the same seat, so the little carriage answers us."

Then Kate's plan came out. She wanted to hire the Deacon's staid horse, Roxy, and the roomy rockaway, and take her father and mother and the children, with herself, on a ride of ten days or so, out in the country.

"But where are you going?" asked Mrs. Hollis, whose kind heart was interested at once. "Your mother does look real peakedy," she said.

"My plan is to go up to Lake George, see that, and spend one night there with friends that have visited us two or three times. Then, about thirty-five miles farther, in among the mountains, on a stage road, lives an old aunt and uncle of father's, who write us about once a year, and always urge us so heartily to come and visit. Now, is that too far?"

The Deacon reckoned the miles, and said: "Roxy could easily do it in four days, and three back;" he added: "she's a masterful hand to know when her head is turned homeward." At last. The Deacon liked to put a generous bill in the collection for foreign missions, and he liked a good bargain right well, and it did come a little hard to offer Roxy and the rockaway for "a dollar a day and her keep," but generosity compelled, and he never regretted it.

That evening Kate unfolded her plan at home. Of the surprise, the objections, the slow, because fearful, assent of the stay-at-home elders, and the delight of the children, we need not stop to speak.

Suffice it, that the second week of August proved as bright and bland as could be desired, and at half-past five Roxy and the carriage were in waiting at the door of the Morgan home. Then it took the family just one hour to pack in the belongings necessary for the trip. Not the clothes—they had each on a good stout suit, and beside that carried one poorer, to wear in the woods—but there was a small boiled ham, and three loaves of wheat bread, and a pail of ginger-snaps, and a package of cheese, a bag with salt and pepper for the eggs they should buy, and tea and coffee and sugar, and pain-killer and a few other such motherly provisions.

"Husband, you haven't made a mistake in the box, have you? That does not look just like the one I put the sugar and things in."

It was opened, and found to contain hard soap and silver polish, and they all enjoyed the laugh, and as for Kate, one look in her father's face was payment enough for all her trouble.

At last they were off in the early glory of the morning, through the half-awakened streets, down over the bridge near the noisy factories, and then out and up into the fair countryside, past beautiful farmhouses with their flowers and fruit orchards, through bits of woods where birds were chirping and squirrels racing, by little singing brooks and miniature falls, until at eleven o'clock they had come fifteen miles, and were all agreed that a convenient wood with large, flat stones was just the place for a dining room; and here they camped out. Roxy was unharnessed, a little fire built by the brook, and over it they boiled some potatoes and eggs, and tea for two. They spread a cloth on a rock, and on it a toad perched himself as if quite at home. After dinner, papa and the boys went exploring, while mamma and Alice took a nap in the hammock, and Kate ambitiously sketched a tiny waterfall. Toward night they drove five miles farther, and there put up at a small country inn, where they found good beds and small bills. The next day they had three hours at Lake George, and time to reach their friends' cordial welcome.

But the third day they really had an adventure. A thunder storm overtook them on the lonely mountain road, and they were obliged to seek shelter in a barn, and finally to spend the night there, finding beds in hay or hammock or carriage as they best could, and thankful when morning gave them a bright sun again, and chance to go on.

And that Sabbath among the Adirondacks, in its deep quiet, its purple haze, its majesty of rock and tree—will any of them ever forget it? And every hour of that piny, aromatic air seemed a tonic to the worn father and mother, the sickly Willis, and to Kate herself it brought such a sense of majesty and of inexpressible rest as gave to her prayer a new and richer meaning.

But all vacations have their end, and Wednesday morning found the Morgan family turned with face homeward. True to the character given her, Roxy encouraged no loitering by the way this time, and before sunset of Friday was meditating over the oats in her own stable.

"I've gained ten pounds, I do believe," Kate heard her father telling a neighbor, "and I feel like a new man."

"I don't believe I have enjoyed getting up in the morning and going into my kitchen in five years before," Mrs. Morgan said, the next morning, as she moulded her bread into loaves. "How much good a little change does do one, and I have got such a help, too, on my rag carpet from Aunt Martha—ten balls all cut and sewed. Well, Kate, you have given us all pleasure enough to satisfy any daughter."

And Kate was more than satisfied, even when she wore a plain cashmere for best, all winter.

"You went away, after all," her friend Louise said, with a smile.

"Yes, after I had taken your advice, and 'looked over mother,' and father too, and counted them both as my best blessings."—*Advance.*

THERE IS ROOM.

What a glorious declaration is this in regard to the Gospel! There is yet room. Millions have been invited, and have come and have gone to heaven, but heaven is not yet full. There is a banquet there which no number can exhaust; there are fountains which no number can drink dry; there are harps there which other hands can strike; and there are seats there which others may occupy. Heaven is not full, and there is yet room. The Sabbath-school teacher may say to his class, "There is yet room;" the parent may say to his children, "There is yet room; the minister of the Gospel may go and say to the wide world, "There is yet room." The mercy of God is not exhausted; the blood of the Atonement has not lost its efficacy; heaven is not full. What a sad message it *would* be if we were compelled to go and say, "There is no more room; heaven is full. No other home be found. Sinners, whatever their past character, or present state, they cannot be saved. Every place is filled; every seat is occupied!' But thanks be to God! this is not the message we are to bear; and if there is yet room, come, sinner, young and old, and enter into heaven. Fill up that room, that heaven may be full of the happy and the blessed. If any part of the universe is to be vacant, O, let it be the dark world of woe!—*Albert Barnes.*

HOLINESS ON A HARNESS.

It is possible to consecrate even our pleasures unto God. And certainly our daily occupations may be followed in a spirit thoroughly dignified and devout. The solemn superstition of a heathen's fear is cast out of Christian love. It is likely, however, that a plain application of the ancient prophecy would make any ordinary housekeeper wonder, and compel any modern groom to laugh.

"In that day shall there be upon the bells of the horses Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts, and all they that sacrifice shall come and take of them and seethe therein.

What! "Holiness to the Lord" engraved upon the harnesses of carriages! On the pots and kettles in the kitchen, this awful scroll of words which the high-priest used to wear on his frontlet!

But where is the surprise? Is not human life the grandest and best thing there is on this planet? Why, do we not see at once that the full-rounded perfection of Christian character covers the little things as well as the large with the same sort of force? How expensive must a ring be before it will be worth noting as a reminder of a friend, or a souvenir of some sweet hour of peace? Rather, we think, it is the small, fine, delicate symbols which are considered the most suggestive. These daily duties are what most show character and best manifest our attachment to Christ.

Pious old George Herbert told us long ago that the maid who swept a room for love of God "made that and the action fine." So, in our familiar hymn, it is

> The trivial round, the common task,
> Will furnish all we ought to ask;
> Room to deny ourselves, a road
> To bring us daily nearer God.

It lifts all the drudgery of daily existence out of the reach of commonplace, just to keep saying—there is "holiness" on the harness, there is "holiness" on the shining surface of the kettle faithfully scoured. It ennobles man or woman in any station to keep saying: "This I do for Jesus' sake! I do my daily duties, just as I go up to communion, in remembrance of Him."

True piety can accomplish this, and never lose any thing. For it has a Titanic force to deal with great, grave affairs; and it certainly possesses a gentle grace to touch on what are called trifles. I have somewhere read the comment of admiring surprise with which one of the strangers present in an exhibition looked upon a steam trip-hammer. He saw the giant crush into powder a mass of steel; one sudden blow struck it into shattered splinters, and the hissing fragments flew as if an icicle had been hit by a child's mallet. And then he saw the workman lay a diamond brooch upon the anvil, and the ponderous weight came down as swiftly as before; but it only touched the jewel at its topmost angle without bruising it, and withdrew.

Why cannot the Christian life do that? Why cannot it combine delicacy with strength, and modify its force to its needs? Why cannot a pure hearted believer sing and shout, pray and play, with such constantly filial affection that all his life shall show his loyalty? Why cannot a good man do every thing he does do, just as he takes the bread at communion, "in remembrance" of the Lord Jesus Christ?—*Illustrated Christian Weekly.*

GOD'S MERCY.

There is a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.
There's a welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is healing in His blood.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the head.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

—*Faber.*

THE BELFRY OF BRUGES.

The great bell-tower compels one's attention; and ends by laying so firm a hold on the imagination that at no moment of day or night is one wholy unconscious of its solemn, protecting presence. By day and night its chimes float through the air the listener that time indeed is flying even in this drowsy city. It is the first object that catches his eye as the traveler approaches Bruges. It is the last he loses sight of with a sigh as for a well-tried friend, when the train steams away again through the flat green country. It has watched for six hundred years over the varying fortunes of its city, and has gained that precious quality which, as Mr. Ruskin says, is the greatest glory of a building: "Its glory is in its age, and in that deep sense of voicefulness, of stern watching, of mysterious sympathy, nay, even of approval or condemnation, which we feel in walls that have long been washed by the passing waves of humanity."

HELPING THE WICKED ONE.

By Miss Annie E. Wilson.

Walking by the wayside, home from church, along the smooth, broad pavement of the city, the whole family moves along together, the mother feeling very complacent in her handsome silk and new bonnet, and the father stepping quite proudly beside his pretty wife.

The young people have all been dutifully drilled to go to church with their parents, unless they have some good excuse for staying at home. So they are all here, except the eldest daughter, whose new dress was not quite finished, though the sewing girl worked hard on it until late Saturday evening. Little five-year-old Emma holds her father's hand; George, next older, walks beside his mother; while two bright, intelligent misses of ten and twelve, follow in their parents' footsteps, Lily, the elder, looks serious and quiet. Some good seed, perchance, has found a tender, moist spot in her young heart, and may take root and bring forth fruit to the glory of God.

Alas! the mother's voice breaks heedlessly in upon the sober thoughts of the child: "Don't you think Mr. ——— is failing very much? he does not preach near so well as he did at first,—do you think he does? There was not a thing in that sermon to-day. I could not keep myself awake all I could do, and you did not try, you were fast asleep before he was half through."

Both laughed as if it was a very amusing thing to throw contempt on a man's faithful, earnest labor.

"It certainly was a poor sermon; but he may not have been feeling very well, I believe he was sick the other day," remarked the father.

"But I don't think a minister has any business to preach unless he can do it well, so that his congregation will enjoy hearing him. Don't you agree with me, Mrs. ———?" she added, as an acquaintance stepped up beside her.

"Indeed I do," replied her friend; "I wish we could find some one who would give us good sermons all the time."

"And yet," mused Lily, "he said he had a message from the King of kings, and I thought it was meant for me."

"But I believe, after all," continued the mother, "I would rather listen to our own minister than to that little fellow he had preaching for him last Sunday; his gestures were as akward as a school-boy's, and his whining voice made me so nervous I could scarcely sit still."

"And he," thought Lily, "told us he was an ambassador for Christ."

"I couldn't sit still either," said little Emma.

"No, you never do," replied the mother carelessly.

"I liked the young preacher best," spoke up Master George, "because he did not preach so long."

"Well," questioned Lily in her heart, "if father and mother, who are Christians, see no good in the sermons, why need I disturb myself; surely, if they believed what the preacher said, they would talk to me about it sometimes. I reckon it will be time enough for me to think about being a Christian when I am grown."

Ah! whither had the good seed gone? Had not the parents, her own father and mother, played the part of the Evil One in taking away the word out of her heart, lest she should believe and be saved? And who can calculate the number of souls that have been lost, turned out of the way, by just such thoughtless criticisms on the way home from church, or even at any time?—*S. S. Times.*

MEMBERS OF PARLIAMENT.

The members of the English House of Commons receive no payment for their public services. On the other hand, many of them spend large sums of money in order to be chosen. In past times so large a sum as two hundred and fifty thousand dollars have been paid by a candidate to secure his election to the House; but now that the law severely punishes bribery, such enormous sums are rarely spent.

The result of there being no salary attached to the office of member of Parliament is, that the House of Commons is almost entirely composed of wealthy men. Very many members are the sons of peers. There are numerous baronets and great landed proprietors in the House; and on its benches you may also find a large number of rich manufacturers, merchants and bankers.

The members of the British Cabinet must always sit either in the House of Commons or the House of Lords. If when a man is appointed to a Cabinet office, he is sitting in the House of Commons, he thereby vacates his seat. A new election is held in the borough or county which he has been representing, in which election he is candidate; and if he is again chosen, he enters the Cabinet. The reason of this rule is, that when his constituents first elected him, they did not know that he would become a Cabinet officer. They chose him to serve them, not to serve the Crown. Therefore he again submits to the test of election, that his constituents may approve or disapprove of their member sitting in the Cabinet.

It is a theory of the English Constitution that no member of the House of Commons can resign his seat unless he has accepted office. But a way by which a member can retire has been ingeniously devised. A fictitious office, called the "Stewardship of the Chiltern Hundreds," was created; and now when a member wishes to leave the House, he applies for and is appointed to this office, and so becomes incapable of sitting as a member.

In the House of Commons the members sit according to their party relations. Long rows of benches run on either side of the great table which stands in the centre of the apartment. The members belonging to the party in power sit on the benches at the Speaker's right, and the opposition on those at his left. On the front bench on the right sit the members of the Ministry, the Prime Minister being usually in the center. The opposition leaders sit facing the Ministers, on the corresponding bench opposite.

The members of the Commons, from ancient times, have always been used to wearing their hats during the sessions of the House; and this is still the general custom. When a member arises to speak, he takes off his hat and holds it in his hand. As soon as he has finished, he claps it on his head again and sits down.

The method of voting in the House of Commons is one that seems peculiar to us. When a vote is taken, it is called a "division" of the House. A member who calls for a vote is said to "divide" the House. Then a scene of bustle and confusion takes place. The members huddle out into two opposite lobbies, passing between two "tellers." These tellers are chosen from among the partisans and the opponents of the measure which is being voted upon, two on each side. When the "division" is ended, the tellers advance to the table in front of the Speaker; and one of them holds a paper in his hand, from which he reads the result. This is always done by one of the tellers of the side which has got the majority; so that when he advances, the House always knows whether the vote is in the affirmative or negative.—*Youth's Companion.*

The deepest trust leads to the most powerful action. It is the silencing oil that makes the machine obey the motive-power with greatest readiness and result. —*Havergal.*

Youth's Department.

THE FIRST SNOW-DROP.

"I want to get up," the snow-drop said,
As she loosed the wraps about her head.
"It may be the world is white with snow,
Yet I'd rather be there than here below.
'Tis horrid to be curled up so tight—
I want to look out and see the light.

"My dear little sisters are fast asleep,
And I am the first to take a peep
Out of my bed, where, snugly rolled,
I slept in warm blankets, fold on fold.
But now I am ever so wide awake,
And it's surely time for the morn to break.

"My dress is the prettiest e'er was seen;
'Tis white, with an overskirt of green,
With six pretty silken cords that hold
As many tiny tassels of gold.
O, I have been working, never fear,
To look my best, when I do appear.

"And I must welcome the song-birds home,
The buds on the willows are calling, 'Come;'
There seems such a stirring all around,
And I hear new voices above the ground.
For this is the message they bring, I guess,
'Get up, little maiden, it's time to dress.'"

—*Boston Globe.*

A PRISON WITHIN A PRISON.

By Ella Rodman Church.

One of the strangest stories in history is that of the Man in the Iron Mask, who was imprisoned in France, nearly two hundred years ago, by the order of King Louis XIV. He died in the Bastile in 1703, and from that day to this it has never been found out who he really was.

All sorts of stories have been told about the unfortunate man, who not only spent so many dreary years in prison, but was compelled to have his face always covered with a mask. But no one saw him in an *iron* one, which would have been too horrible. Yet the prisoner probably found his black velvet covering, fastened with steel springs, intolerable enough. It was never removed. Sleeping or waking, in hot weather or cold, sick or well, the suffocating thing had to be worn, and it seems a wonder that it did not drive him insane.

For a long time this mysterious prisoner was confined in different prisons on some island in the Mediterranean, known as the Marguerite Islands. He was removed from thence when M. De Saint Mars, the Governor of the state-prison there, accepted the governorship of the Bastile, the great prison of Paris. He was carried in a closed litter, accompanied by the Governor, M. De Saint Mars, and several armed men on horseback. When they stopped for meals, the prisoner always sat with his back to the windows, and the Governor had two pistols beside his plate. They were attended by a single valet, Antoine Ru. The servant who waited on them did not come into the dining-room, but the dishes were taken from him and returned in an antechamber after the dining-room door had been carefully closed.

Poor man! he was closely watched, and he was said to have been richly dressed and served by the Governor himself on bended knee with dainty food on rich silver plate. But what a mockery all this outward show of respect must have seemed to a prisoner who was threatened with death if he removed his stifling mask for a moment, or attempted to speak to any one except those who had charge of him!

In spite, however, of the dreadful risk he ran, he did try, when in the fortress of Pignerol, the gloomiest of all gloomy places, with the rough sea dashing up against its rocky wall, to make his hard fate known to the outer world. He engraved some words on a silver plate, which he threw from the window of his dungeon to the narrow beach below. A fisherman who was passing in a boat saw the glitter of the metal, and landed to pick it up. Not being able to read the words which the poor despairing man in the mask had written, and thinking it might be a lost article of great value, the honest fisherman gave up his prize to the keeper of the prison.

Far from receiving any reward, he was closely questioned, and escaped being put to death only because he could not read a word; but he was obliged to leave the neighborhood as quickly as possible. Two other persons who found a linen shirt with words marked on it, and who were not so ignorant as the fisherman, were said to have died very soon afterward without any apparent cause.

The Man in the Iron Mask spent five years in the famous State prison of the Bastile, which was destroyed by the mob in the beginning of the French Revolution. For over four hundred years this strongest and most hopeless of prisons had held men and women of all ranks, many of whom languished there without the ordinary comforts of life, for no crime whatever, but merely to gratify the malice of some powerful rival. It has been thought that the masked prisoner was a twin brother of Louis XIV., whose birth was carefully concealed from every one outside of the royal family, and that he was disposed of in this way to prevent the trouble that would arise from two heirs to the throne. His life was spared, because if the acknowledged heir died it would be desirable to produce him as his lawful successor.

He was said to resemble Louis XIV. so strongly that it would be dangerous to have his features seen by any one, and this led to the uncomfortable mask. A picture of him looking through the grated window of his cell in the Bastile, with two armed soldiers watching his slightest movement, is very sad; he could see so little, between his mask and the prison bars, and the guards had orders to fire upon him if he made the slightest attempt to attract notice outside.

Many persons who did not believe that the Man in the Iron Mask was a brother of Louis XIV. have tried to prove that he was a Count de Matthioli, an agent of the Duke of Mantua, who employed him in some negotiations with the King of France. The Count was accused by the French of having betrayed one of their State secrets; and the angry monarch imprisoned him for life in a way that effectually prevented him from telling anything more.

But the whole truth about the most unfortunate of prisoners has never yet come to light. All we know of his death is the following entry, taken from the journal of Dajunca, the chief turnkey of the Bastile. He writes: "On Monday, the 19th of November, 1703, the unknown prisoner who had continually worn a black velvet mask, and whom Saint Mars had brought with him from the island of Sainte Marguerite, died to-day, about ten o'clock in the evening, having been yesterday taken slightly ill. He had been a long time in M. De Saint Mars's hands, and his illness was exceeding trifling."

When he died in the Bastile every article of clothing and furniture that had been used by him was destroyed; and even the walls were scraped for fear that he might have scratched something on them that would tell the secret of his birth.

How it came that the mask was supposed to be iron, no one knows. Some one who saw him, at a distance, wearing the black thing may have fancied that it was an instrument of torture made of iron, and have so described it. It would be very interesting, even at this late day, to find out who the poor victim of such inhuman cruelty was, but it does not seem likely, after all these years, that the world will ever know him by any other name than that of the "Man in the Iron Mask."—*Harper's Young People*

HOW TO TREAT GRANDMOTHER.

Honor the dear old grandmother, and make your love plain to her. In the quiet corner of the "family room," she sits day after day, or busies herself, with almost her old alacrity, in domestic tasks. She seems to be a permanent factor in the cherished home life. And yet before long her chair will be empty by death. Doubtless she is the object of much tender love and holy reverence. But have you manifested your affection as plainly as you should? You can hardly remember a day when her smiles have not made you happy; but her sunny face has often hid a heart which bore far more than its share of anxieties and regrets. You feel a worthy pride in her long and useful career. But to her own retrospect life's history is largely a record of failure; of efforts defeated and anticipations unfulfilled. She needs encouragement. Let her hear the praise that you feel she deserves. It will not make her vain, but may give her needed comfort. Let her have all the help of all sorts that love can bring her. Give to her such tender ministrations—to body, mind, and soul—as in other days she gave to you.

A lady who spent some time among the peasants of the Tyrol, writes a letter to one of her friends, in which occurs the following passage:

"The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and hurrying down found the little house adorned as for a feast—garlands over the door, and wreathing a high chair which was set in state. The table was already covered with gifts, brought by the young people whose music we had heard. The whole neighborhood were kins-folk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, baskets of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned. 'Is there a bride in the house?' I asked of my landlord. '*Ach Nein!*' he said. 'We do not make such a bother about our young people. It is the grandmother's birthday!'

"The grandmother in her spectacles, white apron, and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet loaf to every one who came."

One can hardly read that without remembering certain grandmothers at home, just as much loved as she, perhaps, whose dull, sad lives are never brightened by any such gust of pleasure as this. Americans can learn much from these poor mountaineers.

Then honor the dear old grandmother. Time has gathered the snow-flakes on her brow, and plowed deep furrows on her cheeks, but is she not still sweet and beautiful? The lips are thin and shrunken, but they are the lips that have kissed many a hot tear from the childish cheek, and they are the sweetest lips in all the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. The sands of life are nearly run out, but feeble as she is, she will go further, and reach down lower for you than any other upon earth. You cannot walk into a midnight where she cannot see you. You cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach, that she may kiss you and bless you in evidence of her deathless love. If the world should despise and forsake you, if it left you by the wayside to die unnoticed, this dear old mother would gather you in her feeble arms, and tell you of all your virtues, until you almost forgot that your soul was disfigured by any vices. Then love her tenderly, and cheer her declining years.

HOW TO BECOME HAPPY.

Many young persons are ever thinking over some new ways of adding to their pleasures. They always look for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He [illegible] piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may be happy."

Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man; "build thy home in heaven, and thou shalt have peace and happiness."—*Child's World*

HOW THE RAIN IS MADE.

Various theories have been advanced to account for the formation of rain-drops, but the most satisfactory explanation is that proposed by Professor Osborne Reynolds. The minute particles of which clouds are composed are moving downward in consequence of the attraction of gravity; but by reason of the resistance which the air offers to their descent, they are only moving very slowly. Since, however, the resistance offered to the passage of large drops is much smaller in proportion to their weight than that offered to small drops, it follows that the large drops will descend faster than the smaller ones, and will overtake them, coming into collision with any which are in the direct line of their descent. When two drops collide they will unite to form a larger drop, which will descend with increased velocity, sweeping up all smaller drops in its path, and thus increasing in size until it emerges from the cloud. Since many clouds are several miles in thickness, it is easy to see that a particle descending from the upper part of the cloud may become a rain drop of considerable size before it emerges from the cloud. In their passage from the cloud to the earth, the larger rain-drops will overtake the small ones in a precisely similar way. At the same time the size of the drops may be slightly increased by the condensation of water from the air through which they are falling, or may be slightly diminished by partial evaporation from the surface of the drops.

A falling rain-drop descends with a velocity which increases until the acceleration is balanced by the resistance of the air, after which the drop descends with uniform velocity. It is, of course, well known that large clouds may exist without any rain falling from them. In some cases rain is actually formed, but evaporates and is again converted into vapor before it can reach the ground; in many cases the non-formation of rain is possibly due to the fact that under certain unknown atmospheric or other conditions the particles forming the clouds do not unite when they collide. As an agent of geological change, rain is of the greatest importance. It plays a large part in the disintegration of rocks and the formation of soils, washes the smaller particles into streams and rivers, and is, in fact, one of the most important of the various denuding agents. Indeed, since rain is the ultimate source of all our brooks, rivers, etc., it may be said to be the principal agent of geological change on the earth's surface. The amount of the rainfall varies very considerably in different countries and in different parts of the same country, depending on geographical position, the conformation of the surface of the ground, the proximity of large lakes and the sea, etc. The heaviest annual fall of rain occurs in the zone of calms over the equatorial regions of the Atlantic and Pacific oceans and on the west coasts of the British Isles, India, Norway, North and South America, and New Zealand. In all these latter districts the west wind blows over a large tract of ocean and becomes heavily charged with moisture, which it deposits when forced upward by the action of the mountains on the costs. The driest districts in the world are the desert regions of Africa and Asia. The amount of rain which falls in single showers is sometimes enormous, especially in the tropics. In the British Isles one of the heaviest falls on record is a fall of 5.36 inches in twenty four hours, in Monmouthshire, July 14th, 1875. On October 25th, 1836, at Gibraltar, there was a fall of 30.11 inches.—*Cassell's Concise Cyclopœdia.*

WILL-O'-THE-WISP.

The wind has tied his airy steed
To a silver-poplar tree;
A mist is tangling the slender reeds:
The stars can scarcely see—
When out of the deepening shadows flits
Poor Will-o'-the-Wisp!

His love eloped long years ago
With the old man in the moon,
And the primroses saw them go,
In a gold and red balloon,
Up, up, in the misty evening light,
Until in a cloud they were out of sight.
Poor Will-o'-the-Wisp!

But still, when the day is growing dim,
And a hush is in the air,
He hastes his twinkling light to trim,
And seeks her everywhere—
Over the meadows and round the hill,
Through the lane by the ruined mill.
Poor Will-o'-the-Wisp!

Down where the pine-trees stand in the shade
Like a monk in his dark cowl,
Under the bridge where the lilies wade;
And never he heeds the owl,
Who scolds aloud from his lofty perch,
And bids him cease his fruitless search.
Poor Will-o'-the-Wisp!

"Tu-whit!" says this wise old bird of night—
"Tu-whit, tu-whoo, tu whee!
Such a waste of time and candle-light
It is sorrowful to see.
But many folk in the world, I know,
Do naught but chase shadows to and fro
Like poor Will-o'-the-Wisp."

—*Harper's Young People.*

PENGUINS.

Think of hundreds and hundreds of these queer birds looking very much as if a great school of little children with pinafores were standing on a desolate island! Penguin are found in general very far South, on islands near the lower parts of South America or Africa. They usually cover barren shores where men do not live. They have no idea of fear, and can be easily knocked over. In the water they are graceful, beautiful birds, but the moment they reach land, they roll and waddle most awkwardly, falling flat and scrambling up again with the help of those queer flippers which are in the place of wings. They are very kind to their young ones, and feed them in a funny way. They open their mouths, and in goes the young bird's head 'way down to the mother's or father's throat. You see, the young bird eats out of the parent's crop.

I have read a very interesting account of how some penguins saved two men's lives: they were two Germans.

There are three islands about thirteen hundred miles south of St. Helena, nearly on a line between the Cape of Good Hope and Cape Horn. Tristan d'Acunha, the largest of the three, has eighty-four inhabitants, who live together in perfect peace and harmony, without any lawyers or judges. The son in-law of the first man who ever lived on the island is treated as the chief. There is a minister, who says that there is no drunkenness or gross wickedness of any kind on the island. Now these two Germans thought they would like to live with these plain people, but perhaps the people did not care to have them; at any rate they told them they would do much better to settle on an island about twenty miles south of them. The name of this island was "Inaccessible"—not a promising name, was it? Still they told the two Germans that seals were plentiful there, and they decided to try it.

They built a hut on a smooth place near the shore, with a beautiful waterfall of sweet spring water near them. Great rocks were all around them, but by catching hold of the strong grass they could climb the steep cliffs and get up to the high land, where were wild pigs and goats. For six months they lived very comfortably, and killed a good many seals. Then a bad accident happened; they set fire to the tussock-grass, and in a moment their only way of climbing out of their little plain was gone. As the boat they had brought with them was broken, they were shut up in that level plain, with winter coming on and only a small supply of vegetables which they had raised to eat. The poor men grew very thin and weak, and were beginning to despair of life when great flocks of Penguins came swarming up the beach. The Germans knocked over some of the young ones, and found them nice eating, though the old ones tasted rank. In a few weeks they were able to get plenty of penguin eggs—which are delicious eating—and were so encouraged that when a ship stopped at the island they sold their seal-skins and eggs and decided to stay on. But after a year more they were tired of the society of penguins, and took passage on a ship to the Cape of Good Hope.

They said that the penguins came in great flocks, remained about three months, and then all disappeared in one night, going farther south.

Penguins have often warned sailors by their cries at night, that they were sailing too near islands which were hidden by [illegible] Their cry is strangely like a gruff voiced man crying "Wha at?" Penguins are easily tamed, and in Peru they are made pets of, following their masters from place to place.—*Morning Star.*

Pleasantries.

Ethel's teacher asked her what the children of Israel did after crossing the Red Sea. "I know," said Ethel. "I 'spects they dried theirselves."

Mrs. Fishwhacker says that she 'don't want no little pugs and collyers in her new house. She wants one o' them beautiful big Sarah Bernhardt dogs what digs the old monks out of the snow.'

"My dear, what shall we name our babe?" said Mr. Smith to Mrs. Smith, the other day. "Why, huz, I've settled on Peter." "Peter! I never knew a man with the simple name of Peter who could earn his salt." "Well, then, we'll call him Salt Peter."

"Waitaw, I will weally have to wemove to anothaw table. There appeaws to be a terwible dwaft heaw." "Tain't no draff heah, no how, Mr. La Dude. Dah ain't no win' 'tall 'cept what dat yer lady am makin' wid' her fan." "Aw, that's it. I knew there was a dwaft. It nearly blew me away. Weally, now, couldn't you ask her to stop?"

A Sunday-school teacher, says an exchange, had grown eloquent in picturing to his little pupils the beauties of Heaven, and he finally asked: "What kind of little boys go to Heaven?" A lively little four-year-old boy, with kicking boots, flourished his fist. "Well, you may answer," said his teacher. "Dead ones!' shouted the little fellow at the extent of his lungs.

"S'pose you heard all de news dis morning, Brer Pewter?" *Brer Pewter:* "Yaas, pretty much all. Dey is havin great times down in Africa. You know de English folks wants to hab a Chinese named Gordon made president of a town dar called Skincat, and de democrats, being strictly opposed to de Chinese, wants a False Prophet, called El Tilden, so de French is stepped in and dey is habing some pretty severe fightin' in dat locality."

THE MESSENGER.

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REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF

REV. A. R. KREMER,
REV. D. B. LADY,
REV. C. S. GERHARD,
} SYNODICAL EDITORS.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MAY 21, 1884.

There was very little discussion on the Directory of Worship during the sessions of the Synod at Baltimore, and, with one exception, the speeches were on the form in which it should be sent down to the Classes, rather than on the merits of the work. There were evidently differences of opinion on the subject, just as might be expected, but it was felt that the time for expressing them might properly be deferred until the book had been more thoroughly examined. We think the members of the various Classes will come to the discussion with a great deal more calmness than would have been possible some years ago; and, whatever may be the vote, the present phase of the movement will be looked upon as necessary to a peaceful and final settlement of the question. It takes long years for the historical adjustment of some things, and we ought to be willing to wait. Sometimes the end is accomplished by keeping the subject in abeyance, or pushing it out of the arena for a time. We are glad to see that, in this case, the exciting question is subordinated to the work of missions, in which much more interest was shown by the Synod.

The Class of '60, or as many as were in Baltimore during the sessions of the General Synod, had a quiet repast. Of course we older folk were not invited, and we do not know what took place; but we hear that they had a good time. The proceedings formed no part of the next day's Police Record.

The most important work of the Quadrennial Synod was the election of four bishops. Great interest was manifested in the choice, and it required five ballots to settle the matter. The following persons were elected: Rev. W. X. Ninde, of Chicago; Rev. J. M. Walden, of Cincinnati; Rev. W. F. Mallalieu, of Boston, and Rev. C. H. Fowler, of New York. At this writing the editors, secretaries, etc., are yet to be chosen.

The General Assembly of the Presbyterian Church is in session at Saratoga, and has sent greetings to the Southern Assembly at Vicksburg, the Cumberland Presbyterians and Methodist General Conference.

Rev. D. Schoedler raised seven hundred dollars for missions in California in as many months, by simply presenting the cause to congregations he has visited. Quite a number of the brethren have promised to take up collections in aid of his work on Whitsunday. He is about starting for his western field, and we hope he will continue to receive the prayers and aid of the churches.

The African Methodist Episcopal Church Conference which met in Baltimore recently, resolved to publish a *Review* and voted one thousand dollars to be paid to the editor. There is a great deal of talent and push in the conference, and their *Review* will be a success.

THE GLORIA IN EXCELSIS.

The correspondent of the *Christian Standard*, whose objection to the continued use of the "Gloria in Excelsis" in the sacramental service of the Methodist Episcopal Church we challenged a few weeks ago, has become excited. He seems to be sensitive to the charge of *ignorance* of the origin and nature of the song of praise referred to. We intended no offense, and thought it more charitable to attribute his remarks to imperfect knowledge than a wilful perversion of the facts, with the full light beaming in upon him.

He says in his rejoinder: "I said it [the Gloria in Excelsis] was written by some old monk prior to the Reformation." In his previous article he said, "*It was doubtless written* by some *condemned monk who never knew the way of faith.* And we are compelled to repeat it while our souls are full of praise—not condemnation."

It was to this that we took exceptions, and the correspondent wishes to know where the ignorance came in, especially when he now admits the truth that the composition referred to is the "song of *praise* that has come down to us through the ages." He ought to know that instead of being "written by some condemned monk who never knew the way of faith" it was grounded upon the song the angels sang when Christ was born; that it was probably as much a growth as the Apostles' Creed; that it was known as we have it now in the IV century; that it was so free from the later evils of monkery that the Reformers of the XIV century kept it in the Church; and that the Methodist Church has never thought of expunging it from the sacramental service, where John Wesley left it. Whether said or sung, as ordered by the General Conference in 1868, it is still a song of *praise*, and the fact that it is old and that the joy grounds itself in the mercy of God in Christ Jesus make it all the better.

The *Standard's* correspondent's argument is that the Gloria in Excelsis is "a confession of sin and a prayer for pardoning mercy." Such a deep sense of sin as it describes should not be made "in the light of thoughtless song, or any sort of song" Of course that would do away with all hymns which contain petitions for mercy; not only the "thoughtless" ones, but those which have any thought in them.

The writer referred to in this article further says: "I once attended at Fourth and Race street Church, in this city, a triennial convention of the Reformed Church. A minister opened with a well-written sermon, in which he said, "We do not teach or preach spirituality, or the need of spiritual change. Our system is one of education. 'Cultus, cultus, cultus,' we urge on all of our people."

With the editor and his people "Gloria Patri" and "Gloria in Excelsis" suits precisely. To their use of such ancient services we do not object. But we Methodists preach, pray and sing salvation by faith. "We joy in God, by whom we have received the atonement." Our prayers express our real needs. We deem it in bad taste to pray in the language of the unregenerate author of "Gloria in Excelsis," "O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world receive our prayer. Thou that sittest at the right hand of God, have mercy upon us." Hope such as use this may find mercy."

We give the above as a specimen of our respondent's intelligent accurate statements and solid arguments. He doubtless refers to our Ter-Centennial Convention during which the importance of cultus was insisted upon in one of the essays, but no such words as he by his quotation marks puts into the mouth of the preacher were even uttered. No one ever doubted the need of spiritual change. The papers read at that convention are all in print. As to the rest of the talk it amounts to this, that Methodists no longer need mercy, and that the "bad taste" of using "the language" of the "unregenerate author" of the "Gloria in Excelsis" may be left to others. It is but just to say that this view is not held by all Methodists, and that if the General Conference now in session were made a jury it would render a verdict similar to that of 1868.

The article under review closes with these words: "All agree, that the New Testament is free of such samples of prayer. Christ gave us a form of prayer entirely different from this, and says, "Use not vain repetitions, as the heathen do, for they expect to be heard for their much speaking." "Gloria in Excelsis" seems full of that expectation, as all readers must see. Sorry indeed, I am that the editor of the "Messenger" deems all men ignorant who doubt the excellence of such a prayer as is found in "Gloria in Excelsis."

Sure enough no prayers for mercy are found in the Bible, and as for repetitions! *are* they all *vain?* If a man can ask but once that his sins be taken away the mourners at the anxious bench certainly ought to be instructed. Despite the concluding sentence given above, we still think that all men who doubt the "excellency of such a prayer as is found in the "Gloria in Excelsis" very *ignorant.*"

The *Oriflamme* for the year 1884 published by the Junior Class of Franklin and Marshall College contains an admirable likeness of Dr. Thomas G. Apple; and the entire work is a good specimen of typographical art. Some of the engravings are very fine. A large part of the work is devoted to the Greek Letter Societies, and to pleasantries which an outsider cannot be expected to understand as in many cases the persons and events referred to must be known before the humor can be appreciated.

We had a pleasant call last week from Hon. Dietrich Willers of Seneca County, New York, who was in this city attending a convention in the interest of the insane—a subject that is attracting the attention of philanthropists everywhere. His visit to our sanctum was far too short, and we hope to see more of him in future.

Rev. H. K. Binkley has obtained fourteen subscribers for the MESSENGER and seventy-seven for the *Hausfreund* in the Hill Charge Berks Co., Pa., Rev P. P. Hoffman pastor.

Communications.

GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

Saturday Morning's Session.—The Committee on Overtures reported an item relating to the new college recently organized under the supervision of the Classis of Northern Illinois.

Rev. F. Wetzel, the president of the College, spoke on a resolution commending this young institution to the favorable attention of the members of our church. He argued that we need such institutions as this in the West for the purpose of educating our young men, and so retaining them for work in our own denomination. The East is too distant. Travelling expenses to attend its institutions are too exacting. They are unwilling to spend their means thus, when there are so many schools nearer home; but attending these they are weaned from our church, and we lose their aid in church work.

Rev. Dr. M. Kieffer seconded Rev. Wetzel in the sentiments he expressed. It was a good movement to establish schools in the West.

Rev. Dr. Theo. Appel, too, spoke in favor of the resolution, and said that such institutions would prove great helps in the work of Missions. The resolution was adopted.

Saturday Afternoon.—The Synod engaged in a service preparatory to the communion. Rev. Dr. Gerhart preached the sermon. In the evening there was a general prayer-meeting, in which members of the Synod participated with the congregation.

Monday Morning's Session.—At ten o'clock the order of the day was the adoption of the Directory of Worship, prepared by the Peace Commission, together with the report of the Commission presented to the General Synod, relating to its work.

Rev. Dr. D. E. Klopp said that we need first of all to be honest with each other. If we approve the Book, it becomes the property of the whole church, and supersedes all other books of the kind. We are to accept it as the honest and best work of the committee, as a compromise. We can give it no authority. The Classes do that.

Elder C. M. Bousch said that there was no question about the constitutional order of this proceeding. We can make this work of the Commission our own, and then send it down to the Classes for their consideration, adoption or rejection.

Rev. Dr. H. M. Herman said that if the Synod adopts it, it makes its use obligatory.

Dr. J. H. A. Bomberger said that the report of the Commission ought to be amended by substituting the word "recommend" for the word "adopt," in the report of the Peace Commission.

Rev. Dr. E. V. Gerhart said the word *adopt* in the report is the right word, but there are stages of adoption: (a) the General Synod here and now approves it; (b) sends it down to the Classes for its consideration, adoption, or rejection; (c) the General Synod then declares authoritatively what the Classes have done, and thus completes the adoption.

Dr. Bomberger wanted the report of the Peace Commission amended, by substituting the word "recommend" for "adopt."

Dr. Titzel said the *Synod* has no right to amend the report of the Peace Commission. That report is the report of the Committee. Let the report stand as it is, else it is not the report of the Committee.

Dr. Bomberger thought that the report of the Committee might be amended by it, at the suggestion of the Synod. He saw that some might misunderstand the report. Those here understood what was meant, but others might not.

On motion of Dr. Gerhart, the Liturgical Commission was requested to substitute in the final resolution of their report to Synod, the word "approval" for the word "adoption."

The Liturgical Commission withdrew for the purpose of making this amendment. The further consideration of the Liturgical question was deferred until the afternoon session.

Afternoon Session.—The Peace Commission reported that they had amended the report as follows:—

Resolved, That the report of the Liturgical Commission be adopted, and the Directory of Worship prepared by them approved, and that the work be referred to the Classes for approval or rejection.

Rev. J. H. Derr felt called upon to disapprove of the contemplated action in approving the Book. It is not a proper book in its present form to be sent down to the Classes. Its name, "A Directory of Worship," is a coming down from the name, "Liturgy, or Order of Worship." The Book, in its rubrics, is indefinite. It uses the word "may," and it uses the word "shall." The "shall" is imperative; but the word "may" is used frequently. The ruling thought is, a "free service." The Book lacks a positive tone. It is negative rather than positive. In the prayer in the Lord's Day service, we have a rubric and prayer on one page, and on the next, the word "or" occurs. You cannot tell what is to be done. There seems to be no positive direction. There is a double rubric running through the service. One prayer may be used, or another, the rubric being indecisive for the guiding of the minister in the conduct of worship. I might criticise other parts of this Directory if I were disposed to do so. This book is very defective, it seems to me. For example, in the Confirmation service, everything in the way of responses is left out. To adopt this Book will be to go back one hundred years. We need permission to read the psalms antiphonally. We do not get it in this. In the congregation where no part is allowed in the worship by the people, there is less interest and benefit. Besides, this Directory is ungrammatical in places.

Rev. Dr. C. Z. Weiser said that Revs. Dr. Thomas G. Apple, Dr. J. H. Good, Dr. J. M. Titzel, and Elder L. H. Steiner were responsible for the grammar of the Directory of Worship.

At this point a vote was taken on the above resolution, and it was *unanimously* adopted, thus approving of the work and sending it down to the Classes for action.

Monday Evening's Session.—According to appointment of Synod, a foreign missionary meeting was held, which was largely attended, and right heartily enjoyed. The spirit of enthusiasm and aggressiveness was quite manifest in this synodical gathering. Rev. Dr. D. Van Horne presided, and made some remarks explaining the scope of the meeting.

Rev. Dr. Thomas S. Johnston, secretary of the Board of Foreign Missions, made an address, in which he gave an account of what had been done so far in Japan through our Board, the present state of the work, the claims it has upon the church, and the prospects that are before us through our missionaries already in the field.

Rev. J. H. Prugh urged that the church ought to be alive and stirring in behalf of rescuing the heathen from the darkness of nature and sin. No church can excuse itself in this matter. The Master said, Preach my Gospel to every creature. This solemn commission our denomination, as a true branch of the Church catholic, cannot disregard.

Revs. J. W. Love and D. E. Klopp also made brief addresses commending the Foreign Mission work to the confidence and support of the whole church.

A collection and pledges were taken amounting to $528.00. On Tuesday morning additional pledges were given, making the amount $800.00.

Tuesday Morning's Session. — Rev. D. E. Schoedler, missionary to California, addressed the Synod in behalf of Missions in that State. He will take charge of a Mission in San Francisco, and look after the interests of the Reformed Church in that section. He will look after the interests of the church both English and German. Service is wanted there in the English language, and he intends to serve the church in both languages. There is staunch Reformed material in California, and it is waiting to be served by the Church East. Many are in that State from East Pennsylvania, some of whom are known to him. California is far away. Still the flag is the emblem of union. In religion we are one in Christ, though far separated geographically. More men are needed. Send some to help me. I will do my best to be faithful to God and to the Church.

Rev. D. W. Schields, delegate of the Moravian Church to our body, addressed the Synod in terms of cordial greeting. He said the Moravians were in sympathy with our denomination and its common work. He did not propose to enter into any special discussion relating to the history of his denomination. His denomination was specially concerned in mission work, and it had recently entered on a new field—Alaska—where it hoped to do a great work for Christ, in the name of the American Moravian Church.

The president, Dr. Bausman, said, in response, that our church had stood in longer corresponding relations to the Moravians than to any other body in the country. The Moravians were the only denomination that had more communicant members in the foreign field—it has six in the foreign field to one in the home field—than any other denomination in the land. Take with you, he said to the delegate, our sympathy and love to your Synod and people.

The appeal of Rev. F. A. Edmonds from the Pittsburg Synod on the charge of falsehood, was taken up, Rev. J. W. Love and Elder C. M. Bousch being his attorneys, and Rev. J. H. Prugh and Elder Thomas J. Craig representing the Pittsburg Synod. The papers in the case were read. Then the counsel for the appellant took the floor, and Elder Bousch occupied a large portion of their time. The attorneys for Pittsburg Synod then argued the case. Rev. J. W. Love, counsel for the appellant, closed the discussion.

The Synod then proceeded to vote. Before voting the President stated that in his judgment one forty-eighth by voting to sustain the appeal. On this statement the Synod voted with the following result:—94 voting to sustain the appeal, 27 voting against sustaining it, excused from voting, 5; and one voting, non liquet.

Wednesday Morning's Session.—The subject of a new hymn book for the whole church came up in the minutes of the Potomac Synod, which overtures General Synod on this matter. After considerable ardent discussion, action was passed to appoint a committee to prepare a hymn book for the whole church.

Rev. Dr. J. C. Clapp, president of Catawba College at Newton, in North Carolina, addressed the Synod on behalf of the college. This college was established thirty years ago by the North Carolina Classis. Higher grades of education are needed in our section. The Trustees of the college request me to gather some funds towards the endowment of the college. Our property was lost to us a few years ago, in the war, while we were loyal to the country. We want to get aid wherever we can, especially in the North, and in New England, for all ought to be interested in removing illiteracy in the South, in our section. We have ten acres of land, a college building 38 x90 feet, three stories high, worth about $15,000. For thirty years, an average of fifty persons have gone out from our school annually. These are scattered over the South, representing the various professions. Many of them are in North Carolina, and they will prove a help to our Church.

Dr. G. W. Welker said that to remove ignorance in the South was the object of our College. But especially was this institution necessary for the better establishment and future of our church. We must have this educational help else we cannot maintain ourselves as a denomination. Will not the Reformed Church give us help to get on a solid basis for the future? For many years we have been stemming the tide. We labored at great disadvantage until now, but we hope for a brighter future.

The Synod adopted the following action:—

Resolved, That this Synod has heard with pleasure the remarks of Drs. Clapp and Welker in regard to the wants and claims of the Reformed Church in North Carolina, and in particular on the condition and prospects of Catawba College at Newton, North Carolina, and Synod heartily commends said institution to the liberality and patronage of the Reformed Church.

Action was taken instructing the Treasurer of General Synod to pay one third of the travelling expenses of the delegates who reside beyond the Mississippi river.

Wednesday Afternoon.—A resolution was adopted raising a committee of seven, to whom the draft of a new Constitution prepared by Dr. Fisher, presented to the General Synod at Tiffin, Ohio, in 1881, published in the Minutes, and the report on this draft by a committee of the Synod of the United States, made to that Synod in 1883, and published in its Minutes, together with all action touching this subject by the Synods, was referred, which is to report to the next General Synod, a Constitution for our Church. Revs. S. N. Callender, N. S. Strassburger, J. H Bossard, A. J. Dahlman, J. B. Kniest, and Elders C. M. Bousch and N. L. Brewer, were appointed this committee.

The following *Board of Home Missions* of the General Synod was elected:—Revs. E. R. Eschbach, F. W. Kremer, John A. Peters, Jno. W. Love, Elders H. C. Hoover and C. M. Bousch.

Foreign Missions—Revs. Dr. T. S. Johnston, Dr. D. Van Horne, Dr. S. G. Wagner, A. C. Whitmer, Elder W. H. Seibert.

The following resolution was adopted:—

Resolved, That it be recommended to the publishers of the German Liturgy and other books containing the Creed, the Lord's Prayer, and the Ten Commandments, to observe strict uniformity in regard to the phraseology and punctuation of the same, and that our German ministers and people conform to the same, the standard of these forms to be those of the Tercentenary edition.

The Committee on Missions submitted their report which indicates a prosperous condition of the missionary affairs of the church. This report with its facts and figures follow below. A lively discussion ensued on the various items relating to our mission work generally; and there was special reference made to the question of placing a missionary in the port of New York, where thousands of Germans are landing every year, so that such counsel and information may be given as the case demands, and as will subserve the interests of the people coming to our shores, especially those of our faith. The Synod felt that there had been neglect on the part of the church's mission authorities that nothing had been done since the last General Synod, to look after the immigrants at the port of New York.

Rev. Ellis N. Kremer said that the distribution of mission work among synodical boards was a help to the cause, and that the Tri-Synodical Board, and other district boards, were authorized by the General Synod. And secondly, he said, that since we have these district boards east and west, the mission work has been more prosperous than before. They have done the work more efficiently than a Board of General Synod, covering the whole church, could do.

Dr. Gerhart said that the Synod had cause for deep regret that its direction given three years ago to have an emigrant missionary put at the port of New York had not been carried out. He and other speakers maintained that there would be no difficulty in supporting such a missionary.

Elder Berge, of New York, strongly advocated the manifestation on the part of the General Synod and of the church to greater interest and more effort to establish our church in New York, where it certainly had work to do.

Dr. Klopp maintained that since Peace had been inaugurated, the way was open for larger work, for united action, for cordial sympathy and love in the enterprises of the Church; and especially in the work of missions. Let love abound, let faith lay hold on God, and the cause near our hearts will not want men or means to push it forward.

But we give the committee's report as adopted by Synod.

Your Committee on Home Missions beg leave to offer the following as their report. The only document referred to this committee is the report of the Board of Home Missions of the General Synod. From this report we learn that there are now one hundred and forty-two missions under the care of the District Boards, and the amount raised and expended for their support during the past three years is $77,989.70. This is forty-eight missions, and $22,950.61 more, than were reported to the General Synod that met at Tiffin, Ohio, in May, 1881. Accordingly it will be seen that considerable advance has been made in the great work of Missions, for which there is reason for thankfulness to the God and Father of our Lord Jesus Christ. When, however, it is considered that there is still much land to be occupied, and that the amount contributed does not amount to more than twenty cents per year to each communicant member, it will also be seen that there is still room for very great improvement in the way of increasing missions and contributions.

Your committee would especially call attention to the fact that owing to a want of proper responses to their appeal for contributions for this purpose the Board of Home Missions has not been able to comply with the request of the General Synod to appoint a missionary for emigrants at the port of New York. That this should have been the case is to be regretted, as such missionary is much needed.

We would recommend the following action to the General Synod now in session, for adoption.

Resolved, That this General Synod hereby again commends the cause of Home Missions to the District Synods and their boards, and also to the different Classes, and earnestly urges them to take such action as will increase, if possible, the contributions to this important cause.

Resolved, That the Board of this Synod be directd to appoint an emigrant missionary for the harbor of New York, and, as soon as possible, for other ports of this country.

JOHN M. TITZEL, Chairman.

Wednesday Evening's Session.—The Committee on Finance was at this point instructed to appropriate $2000 on the several Synods for Harbor Mission work at New York and elsewhere; and further, the Synod ordered that all our congregations be instructed to take up a collection for this purpose within the next three months.

After some discussion as to the way this money could best be raised, Rev. R. Leighton Gerhart said, Why cannot we raise the amount right away? The statement is made that one thousand dollars is needed for the present to set this harbor mission work on its feet. Let us raise this amount right here. I'll give eight dollars, he said. Thus the matter was started, and subscriptions were promptly made by ministers and elders for this object. In a brief time, in cash and pledges, five hundred and thirty dollars were secured towards the work of harbor missions.

Grace Reformed Church, Akron, Ohio, was chosen as the place, and the first Wednesday after Whitsunday, 1887, 7.30 P. M., the time, for the meeting of the next General Synod.

After reading the report on the state of the church and a summary of the statistics for three years, in which it appeared that thirty-three of our ministers had passed from the church militant during these three years, the Synod, at the instance of Rev. J. B. Kniest, sang four stanzas of the hymn, "Forever with the Lord," &c., after which Rev. Dr. F. W. Kremer led the Synod in prayer. It was a solemn hour.

The Committee on Finance reported the following assessments upon the several Synods to carry forward the various church enterprises for which the General Synod is especially responsible:—

Synod of the United States,	$2229.00
Synod of Ohio,	470.00
Synod of Pittsburg,	406.80
Synod of the Potomac,	600.00
German Synod of the East,	230.00
Central Synod,	370.00
Synod of the North-West,	478.00

The report of the Special Committee to consider the subject of a Reformation Festival for our church, and to fix upon a time when it may be annually observed by all our churches, fixed on the third Sunday of January of each year as the most suitable time, because it comes near the 19th of the month, when, in 1563, the Heidelberg Catechism was first published.

The discussion of this subject called numerous speakers to their feet, as Rev. Dr. Callender, Dr. J. Bossard, Rev. J. B. Kniest, Dr. N. Gehr.

The drift of the discussion was that our Reformed church antedates the Lutheran in the Reformation movement, and that it ought, as a denomination, celebrate the great historic movement of the 16th century.

The report was adopted.

The "Reformed Era," a paper published in the West by Rev. D. Lantz of our church, was commended to the favorable consideration of the church.

On the basis of an overture from the Potomac Synod, that we ought to have one hymn book for the whole church, a committee consisting of Revs. J. Spangler Kieffer, J. M. Kendig and J. I. Good, was appointed, to whom this subject was committed.

Rev. Dr. J. H. Dubbs, who was appointed

three years ago at Tiffin, Ohio, to "prepare a Manual of the origin, history, doctrines, government and customs of the Reformed Church in the United States," reported to Synod on this work, and he was requested to go forward and complete it.

At about 10 o'clock on Wednesday night an effort was made to adjourn until Thursday, but it was voted down. Then the members raised themselves to face the work still before them and finish it up if it took all night to do so.

Various special committees reported on subjects referred to them, touching on church work, the relation of elders to Classis, of negligent members to their churches, &c.

At one o'clock on Thursday morning, the last item was reached, and the Clerk began to call the roll. Though many were sleepy, and all tired, a final effort to brighten up was made, and the scene in the Third Reformed Church, Baltimore, became animated. A few had left "without permission," and these will be called to account by their Classes. The spirit of sympathy and peace had now so taken hold on these sons of the Reformed Church, gathered together from far and near, that they were almost ready to excuse a "brother," whether there was reason for it or not.

The roll being called, the minutes read and approved, the President requested the brethren to gather in and around the chancel, the organ led off, and the hymn, "Blest be the tie that binds," to the tune "Boylston," was sung with such spirit and heartiness as is heard only on rare occasions. So harmoniously and sweetly did this song waft its echoes on the midnight air, that the writer thought, the while, that some neighboring sleeper, gently waked from his slumber, might fancy he heard the angels sing. Then the President led the Synod in a prayer of penitence, faith, and thanksgiving, to which there came forth a hearty Amen. After this, all joined aloud in the Creed and the Lord's Prayer, as only such a body can. The Doxology and Benediction closed the service. The last thing was shaking hands, and saying, Farewell.

MERCERSBURG CLASSIS.

The forty-fourth annual meeting of the Mercersburg Classis was held in Heidelberg church at Marion Station, Franklin county, Pa., beginning on Wednesday evening, April 30th, 1884. The retiring president, Rev. F. F. Bahner, preached the opening sermon, on Ulric Zwingli. Rev. J. Hassler was chosen president, Rev. I. M. Motter, vice-president, Rev. J. W. Knappenberger, corresponding secretary, and Rev. W. M. Deatrick was re elected treasurer, for the current classical year.

The greater portion of Thursday's sessions was spent in reading the parochial and statistical reports of the different pastoral charges, which were of more than usual encouragement. They exhibited general prosperity and harmony as existing in the boards of the Classis, and indicated an increased membership and liberality in benevolent contributions and for congregational purposes.

The pastoral charges and churches, with one exception, were all found to be supplied with regular pastors or stated supplies. The Mont Alto charge was divided, and each congregation constituted a separate pastoral charge, with authority to call a pastor. The congregation in the Little Cove, Franklin county, was detached from the Mercersburg charge, and placed under a committee of supply, consisting of the Stated Clerk and President of Class's, together with the pastor of the McConnellsburg charge, with the view of having it attached to the last named charge, should the way be found open.

Isaac H. Keefer and Henry Omwake were chosen the delegates to the late General Synod at Baltimore, with Revs. W. H. Herbert, C. Cort, and Elders F. A. Deihl and William Bossart as alternates.

St. Thomas, Franklin county, was selected as the place for holding the next annual meeting of the Classis, and Thursday evening, May 21st, 1885, was appointed as the time.

The General Synod was overtured to give a deliverance on Article 110 of the Constitution of the Church, and also whether intentional and persistent neglect of the Lord's table is not necessary to render a member of the church a non-communicant, rather than the mere failure of having communed, being providentially prevented from communing during the year.

Revs. J. B. Shontz, F. F. Bahner and J. W. Knappenberger were appointed a committee on the Sunday-school work of the Classis.

Revs. I. M. Motter and F. F. Bahner were appointed a committee of supply for the St. Paul's Church of Waynesboro, and Revs. William M. Deatrick, and Drs. Aughinbaugh and Russell for the Mont Alto charge.

Five hundred and thirty-five dollars were apportioned upon the charges for Home Missions, $90 for Roanoke Mission Church, and $190 for the Contingent Fund of the Classis. Rev. Dr. Russell assumed, in behalf of himself and family, as a Zwingli memorial gift, the payment of the $45 apportioned upon the Classis by the Synod at Newton, last autumn, for the Concord Mission Church in North Carolina. The offer was thankfully accepted by the Classis.

Rev. W. C. Cremer kindly discharged the duties of Secretary during the greater portion of the sessions, the Stated Clerk being providentially prevented from being present, most of the time, by severe family afflictions.

The Classis closed its sessions and adjourned finally on Saturday about noon.

STATED CLERK.

THE RESIGNATION OF REV. T. C. PORTER, D. D.

We clip the following from the *Daily Free Press*, Easton, Pa.

At a full meeting of the consistory of the Third street Reformed church last (Monday) evening the following minute was adopted by a unanimous vote:

WHEREAS, The Rev. Thomas C. Porter, D.D., LL.D., our pastor, by letter formally presented his resignation, and requested the consistory of the church to unite with him in asking the classis for a dissolution of the pastoral relation, and—

WHEREAS, He does not see his way clear to withdraw his paper, therefore—

Resolved, First. That it is with much reluctance and sore regret that we yield to his request.

Second. That in the review of the relation that has existed we take pleasure in testifying to his fidelity and ability in the discharge of his duties, and to the uniform courtesy, scrupulous dignity and Christian exemplariness in his intercourse with his congregation, thereby showing the wisdom, skill and care of a true "bishop of souls."

Third. That we record our appreciation of his rare scholarly attainments, our sense of obligation for the religious knowledge and edification that we have received from him as our teacher and pastor, and our thankful acknowledgment to the great Head of the church for the eminent success of His servant in developing and maintaining a healthy and vigorous church life, characterized by an increase of religious interest, prompt waiting upon church ordinances, and general Christian activity.

Fourth. That in the separation, as expressive of our affection and continued interest, we commend him to the love and care of his and our covenant God, praying that the Providence which causes the sundering of the bonds which have bound us together, although an unexpected and painful trial, may make it a blessing to him and to the church.

Fifth, That an official copy of this action be given to Dr. Porter as a memorial of our appreciation of his personal worth, clerical eminence and successful service.

The resignation of the pastor and the action of the consistory will be submitted to the East Penna. Classis at its next session to be held in May in Third street Reformed church and be ratified. Dr. Porter's connection with the church will be severed on August first, that being the date upon which the resignation goes into effect.

Seven years ago this month Rev. Dr. Beck, the predecessor of Dr. Porter passed from this life, and since then the present pastor has ministered to the large congregation with success temporally and spiritually. He was installed August 29, 1877, and has labored faithfully at his post to the spiritual comfort of his increasing flock. During this time he has maintained his connection with Lafayette college as well as being associated in many important church and educational bodies, all requiring more or less time and attention. Now, however, though young in spirits and in inclination, he finds the strain too great, and has reluctantly decided to give up his pastorate and devote himself to the important work before him in the faculty of the college. New rooms have been placed at his disposal in Pardee hall, and, beginning with the next collegiate year, the professor of botany and zoology will give his undivided attention to the department. To be nearer his post of duty, the doctor will in July move to one of Mr. Charles Stewart's new houses, on Clinton street, College hill, within two squares of Pardee hall. We need say nothing more in relation to the pastor and his flock. The resolutions above show in what esteem and honor the eminent botanical scientist and clergyman is held.

DEDICATION SERVICE.

The services connected with the dedication of the First Reformed Church at Tenth and Wallace streets are appointed for Sunday next, the 25th inst. As is well known, this is the mother of all the Reformed Churches in Philadelphia, and it is now to enter into the fourth building erected for its worship. The first three churches were located at Fourth and Race streets; the first erected in 1747, the second in 1774, the third in 1837, the last-mentioned having been vacated by the congregation in July, 1882.

Services will be held next Sabbath at 10:30 A. M., at 4, and at 8 P. M. A hearty invitation is extended to all our ministers, who are not otherwise occupied at those hours, to be present, and participate in these services.

PASTOR.

RESIGNATION AND ELECTION OF SYNODICAL EDITOR.

At the regular meeting of the Reformed Church Publication Board, held April 29th, the resignation of Rev. A. R. Kremer, as Synodical Editor Synod of the Potomac, of THE MESSENGER, was received and accepted. As is known, Rev. K. has removed from the bounds of the Potomac Synod, hence his resignation. The resignation is to go into effect June 1st. Rev. J. Spangler Kieffer of Hagerstown, Md., was unanimously elected to fill the vacancy thus occasioned, until the next meeting of the Synod.

CHAS. G. FISHER,

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Easter Gatherings.

Hagerstown, Md.—At the Easter communion celebrated by the Second Reformed Church, Rev. L. G. Kremer, pastor, five were added to the church.

Barrytown, N. Y.—At the Easter communion held in the Reformed Church, this place, Rev. J. Hunsberger pastor, 9 were added to the church.

Latrobe, Pa.—The congregation at Latrobe, Pa., Rev. S. H. Eisenberg pastor, enjoyed the services which began on Wednesday of Holy Week, and especially the service on Easter day. A large audience was present, and, notwithstanding the fact that there was considerable sickness among the membership, the number of communicants was about as usual. Seven were added to the membership.

York.—During Holy Week Heidelberg Reformed Church had services every evening except Saturday; and communion service on Easter morning. The services were never so well attended. Additions, including one since then, nine. The ladies of the congregation have done very well in the way of beautifying their neat house of worship. During the past year a beautiful carpet has taken the place of the old one, new pulpit furniture has been added, and other little matters repaired, in all amounting to several hundred dollars, and everything paid: and over two hundred dollars in the treasury toward still further needed improvements.

CHURCH ITEMS.

Sunbury, Pa.—Rev. J. Cal. Leinbach, Riegelsville, Pa., has been elected pastor of the church at Sunbury, Pa.

Timberville, Va.—The new church at Timberville, Va., Rev. C. W. Summey, pastor, will be dedicated on the first Sunday in June, 10 o'clock A. M.

Ringtown, Pa.—On the 11th inst, the holy communion was celebrated in the St. Peter's Church, Ringtown charge, Rev. W. B. Sandoe pastor. Thirteen were confirmed. The pastor has a class of nineteen catechumens at New London.

Shirleysburg, Pa.—The communion services at Orbisonia, Pa., were brought to a close on the 4th inst. These services were well attended.

Latrobe, Pa.—The congregation at this place visited their pastor, Rev. S. H. Eisenberg, a short time ago, bringing with them substantial evidence of their appreciation of his work. They have, during the past month, organized a Missionary Society, which promises to have a good influence, especially in their Sunday-school.

St. Clairsville, Pa.—The regular monthly meeting of the Trinity Missionary Society of St. Clairsville congregation, was held on Saturday evening, May 10th. The attendance was good, and much interest was manifested in the proceedings. The literary exercises consisted of a declamation by George Acker, entitled, "Only a Drop in the Bucket," a declamation by Birdie Shaffer, entitled, "Only a little Maiden," readings by Mintie Zimmers and A. M. Berkheimer, and an address by the pastor. The collection at this meeting amounted to $6.27.

Sulphur Spring Charge, Pa.—The communions in the Sulphur Spring charge, Rev. G. E. Addams pastor, closed on the 11th of May. There are four in number, and at each of them the weather was fine, except one. The number of communicants was larger then usual, and the attendance upon the occasion in three of the congregations was very large. Owing to the inclement weather and the distance to be traveled in this charge, catechetics was much interfered with. Six were confirmed at Sulphur Spring, two at Churchtown, and one was admitted by certificate. The prospects of the charge are encouraging.

Continued on Eighth Page.

DIRECTORY OF WORSHIP.

We are ready to fill orders for the *Directory of Worship*, which was presented by the Committee appointed by the General Synod, Tiffin, O., 1881, to the late General Synod held in Baltimore, Md., and approved and sent down by the Synod to the Classes for adoption or rejection. The price—as fixed by the Synod—is 60 cents per copy. On receipt of this amount, and 6 cents additional to pay postage (if to be sent by mail), all orders will be promptly filled.

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Miscellaneous.

BEAUTY.

By Adeline.

It lingers in the sunset
Ere the red light leaves the sky;
When the earth is hush'd and silent,
And the soft breeze stealeth by.

It gleameth 'mid the moss-tufts,
In the wild flower's starry ray;
In the golden radiant clusters
Of the woodland's leafy way.

It flasheth in the glory
Of the summer's noontide light;
In the silver gems that sparkle
On the azure brow of night.

It hath an airy dwelling
'Mid the whispering forest-trees;
It lights the feathery spray-wreaths
Of the far off billowy seas.

It greets the purple morning
With its dewy fragrant-air;
It tints the spring time blossoms
With their hues of glory fair.

O'er the harvest's golden fulness
As a spell it lingereth e'er;
And the wintry days are joyous
In the light it flingeth there.

—*Christian Miscellany.*

Selections.

In religion as in friendship, they who profess most are generally the least sincere.—*Sheridan.*

God is love. It is He who hath made every thing; and He loves everything that He has made.—*Brooke.*

The truly illustrious are they who do not court the praise of the world, but perform the actions which deserve it.

True religion gives a happy, cheerful turn to the mind, admits of all true pleasures, and even procures them for us.—*Addison.*

Happy the heart to whom God has given enongh strength and courage to suffer for Him, to find happiness in simplicity and the happiness of others.—*Lavater.*

The deepest trust leads to the most powerful action. It is the silencing oil that makes the machine obey the motive power with greatest readiness and result.—*Havergal.*

The real danger of the church is not that it shall possess all the kingdoms of the earth, for to that it was appointed in the beginning, but that to obtain them it shall fall down and worship Satan.

To forgive our enemies, yet hope that God will punish them, is not to forgive them enough. To forgive them ourselves, and not to pray God to forgive them, is a partial piece of charity. Forgive thine enemies totally, and without any reserve at all, because God will not forgive them partially, but totally.—*Bishop Hall.*

Science and Art.

Millet's portrait of the late William M. Hunt, a very celebrated work, is now on exhibition at Knoedler's Gallery, New York.

The celebrated collection of Signor Castellani is about to be dispersed. The city of Rome has offered two million francs for it, which has been refused by the family, who value it at four millions.

Lightning itself cannot escape the photographer's art. Dr. Hsensel, of Germany, has succeeded in getting good negatives of many flashes. It is believed they'll yet be able to photograph a boy putting a stick of candy in his pocket when he sees his chum coming round the corner.

An international exhibition of metal work is to be held next year at Nuremberg, from June to September. It will contain specimens of the art of the silversmith and the worker in brass and copper, together with the machinery and appliances used in the making of jewelry and art metalwork.

Troy, recently discovered by Schliemann, was destroyed by fire 1175 B. C. The whorls, stone implements, pottery, bronze and bone articles found there are exactly like the relics of the lake and cave dwellers of Europe, for which an antiquity of from 10,000 to 30,000 years is claimed. It is claimed and not proved, and Schliemann's discoveries have played sad havoc with the theories of critics and scientists.

The state apartments at Hampton Court Palace are again open to the general public, but a first view of them after the fire revealed many signs of the peril they had been in. The tapestry was dried, though not rehung, and looked none the worse for its saturation. In the closet of George II, the King's closet, and the private chamber of George II, the oak pannelling had been removed to let the walls dry. The painted ceiling in the Queen's bedroom, a fine work of art, was drying satisfactorily.

An appeal from the American Humane Association in favor of improved cattle cars touches the health of communities, and concerns every consumer of flesh. The use of the improved car, in which animals can be fed, watered, and have rest while on their journey, would free railroads from the obligation to rest five hours after every twenty-eight, and would get the cattle to their destination free from bruises and fever, which now lower their market value and cause much of their meat to be unfit for human consumption.

WHY SOME BODIES FEEL COLDER THAN OTHERS.—It is a singular fact that, when we touch with the fingers different substances of the same temperature, some will feel colder than others. The differences of the feeling are commonly ascribed to differences in the heat-conducting powers of the several bodies. A correspondent of "La Nature" suggests that, beside this, the specific heat of the bodies and the degree of polish on their surfaces should be taken into account. The effect of specific heat may be observed by pouring alcohol upon water and plunging the finger in so that a part of it shall be in the water and a part in the alcohol. The part in the water will feel much colder than that in the alcohol. So brandy may be taken, with safety, at a degree of cold at which water would infallibly irritate the skin. The effect of the degree of polish may be tried with a piece of marble or glass one side of which is smooth and another rough, with a file one side of which has been ground down, or with glazed and unglazed paper. In every case the smooth side or substance, at ordinary temperatures, will appear colder than the rough one. The fact may be accounted for by remembering that the smooth body presents vastly more points of contact with the fingers, and consequently more conductors for the heat than the rough one. In like manner manner a liquid always seems colder than the vessel containing it, because it is in closer contact with the skin.

INSECTS AS TALKERS.—"Two ants," says Buchner, "when they are talking together, stand with their heads opposite to each other, working their sensitive feelers in the liveliest manner, and tapping each other's head." Numerous examples prove that they are able in this way to make mutual communications and even on definite subjects. "I have often," says the English naturalist, Jesse, "placed a small green caterpillar in the neighborhood of an ant's nest. It is immediately seized by an ant, which calls in the assistance of a friend after ineffectual efforts to drag the caterpillar into the nest. It can be easily seen that the little creatures hold a conversation by means of their feelers, and this being ended they repair together to the caterpillar, in order to draw it into the nest by their united strength. Further, I have observed the meeting of ants on their way to and from their nests. They stop, touch each other with their feelers, and appear to hold a conversation, which, I have good reason to suppose, refers to the best ground for food." Hague writes a letter to Darwin that he one day killed with his fingers a number of ants who came every day from a hole in the wall to some plants standing on the chimney-piece. He had tried the effect of brushing them away, but it was of no use, and the consequence of the slaughter was that the ants who were on their way immediately turned back and tried to persuade their companions, who were not yet aware of their danger, to turn back also. A short conversation ensued between the ants, which, however, did not result in the immediate return. for those who had left the nest convinced themselves of the truth of the report.

ANOTHER IMPROVEMENT IN TELEGRAPHY.—A new telegraph system by which the present code is simplified has recently been exhibited in Boston. Chemically prepared paper, moved by clock-work, receives the record of signals sent over the lines, which are represented by dots and dashes as in the Morse code. On the moving strip of paper rest the points of six fine iron wires or styluses, and the chief feature of the new system consists in enabling the operator at the transmitting station to make a signal through whichever one of the six styluses he may choose, although only one fine wire is used, and in this way to make the position of the mark which is recorded in the chemical paper play a part in determining its meaning. The new system is the application to telegraphy of the system of notation employed in music. Just as the pitch of a half-note is determined by the bar in which it occurs, so a telegraphic character is by this method given six different meanings, according to the stylus through which it is sent and the position in which it is recorded. The bars of the staff are ruled by copper styluses, which make a red line on the receiving strip as it is moved forward, a constant current from a local battery being passed through them for this purpose. When a message is to be sent by hand six keys are used at the transmitting station, each corresponding to one of the styluses at the receiving station, or one key pivoted to swing easily over six contact points may be employed. As each signal has six different meanings according to the bar on which it occurs, only one sixth as many are required as in the Morse system, and for these the shortest and simplest are selected. Thus, a dot is used for the six letters which occur most frequently. In square rellured to send a message is reduced fully one-half from that required by the Morse system, so that the speed of transmission. is doubled. Among the advantages claimed by the new system are the readiness with which it is learned, the ease with which a message can be translated after it is received, and the impossibility of stealing it from the wires during transmission by the use of a sounder. The process of sending messages has been still further simplified by a machine just completed, in which each letter is given a separate key, by the depression of which the proper signal is sent over the wire automatically, thus requiring no more skill to send a message than to operate a type-writer.

Personal.

Dr. Schaff sailed for Europe on the 7th inst.

Charles O'Connor, the great New York lawyer, died last week at an advanced age.

The late Dr. S. D. Gross left a wish that his body should be cremated. This was done, and his ashes brought back from Washington, Pa., to this city.

Mr. J. D. Slayback, of New York, engaged a suite of rooms at the Colonnade Hotel, Philadelphia, for the entire delegation of the New York Conference to the General Conference and for their wives.

President Arthur favors building a new mansion on Lafayette Square, opposite the White House, for the strictly private home of the Chief Magistrate, and retaining the White House for the executive offices and for holding official and public receptions, dinners, etc.

The Duke of Albany lived to be older than the majority of English princes. Octavius and Alfred, sons of George III, died at the respective ages of four and two. Of Anne's seventeen children only one survived infancy, and he died at the age of eleven. Anne and her sister Mary were the only ones of the eight children of James II, by his first wife, who lived through childhood. By his second wife James II had six children, and they all died in infancy except the Pretender and Maria Louisa, and the latter died at twenty. Of Charles I's eight children, six died young. Nor were the fates kinder in this respect to the Tudors or the Plantagenet than to the Stuarts.

Items of Interest.

The Bombay Town Council has recommended the Corporation to contribute 6,000 rupees per annum for three years toward the current expenses of a dispensary which Mr. Cummoo Suleiman, a wealthy citizen of that place, has undertaken to build, to afford medical relief to women by doctors of their own sex. The Government has promised to give a free site for the building.

Between 1850 and 1880 the national debt of England was reduced by 73 millions. The Customs taxes were lessened by £3,000,000. The death-rate was diminished nearly 10 in a thousand. Paupers decreased from 48 in a thousand to 29 per thousand. And convictions for crime diminished from 1 in 139 to 1 in 2,257. These figures represent the work of a generation.

The proposed new Billings Library of the University of Vermont, in Burlington, will be the finest building of the kind in the State, and among the finest in the country. It will be a magnificent structure of stone, 166 feet in length, and will be built in the Romanesque style of architecture. It will contain all the most approved appliances of a library. One of its features will be a handsome reading-room, 48 feet long and 43 feet wide, with its ceiling the height of the roof. The library will be 62 feet long and 41 feet wide, and connected with it will be small, cosy rooms for the use of special students. It is the intention of the authorities to make the contents entirely worthy of the building.

The William Penn Pension Fund, which amounted to £4000 yearly, was commuted to £67,000. In 1790, after the recognition of the Independence of the United States by Great Britain, the heirs of William Penn were voted by Parliament of a yearly sum of £4000 "forever" as compensation for the loss of their proprietary rights in Pennsylvania, and that sum has been regularly paid for nearly a century.

The Mormon Tabernacle is the most wonderful whispering-gallery in the world. When everybody in it is quiet the faintest whisper may be heard in the remotest part of the house. It will seat 20,000 persons. There is no means of heating it, and in winter the services are held in an assembly room that will seat about 6,000 persons. The other large edifice in Salt Lake City—the temple, which was begun thirty years ago—has cost, the Mormons say, $10,000,000, and they will require $5,000,000 to complete it; but a Boston architect recently offered to duplicate the structure and finish it within two years for $800,000. Its walls are of solid granite, 9 feet 9 inches in thickness. They have reached a height of about 100 feet, and the six towers will rise another 100 feet.

The latest natural curiosity at the British Royal Aquarium at Westminster is a baby walrus from the coast of Labrador. The baby walrus lies in a large wooden box and is extremely docile. He allows visitors to stroke him, and does not attempt to bite them. Curiously enough, in coming south he has caught a severe cold and sneezes violently. He also yawns and stretches his flippers in company in a manner which is, of course, excusable in one of his tender age. His food, in default of raw salmon, for which he has a particular weakness, consists of mussels, of which he consumes about eight pounds a day. He drinks nothing at all, not even water. It is said that he is fond of human society, and if left alone becomes restless, growls, and otherwise shows his displeasure.

A Washington paper, in calling attention to the steady although not rapid growth of the national capital, gives its population at different periods When John Adams closed his term in 1800 it was 8,144, about the size of Worcester, Mass. In 1810 it had reached 15,471, a population less than that of Youngstown, Ohio. In 1820, at the time of the Missouri Compromise, it contained over 23,000, or was about twice as large as Tiffin, O. In 1830 it was a little larger than Erie, Pa., is now, and between 1850 and 1860 it reached the present size of Toledo. Between 1860 and 1870 it was almost doubled, reaching 131,700 at the latter date. During the last census decade it added more than 46,000; and in 1880 its size was 177,624. With the same ratio of increase, in 1890 the city will number 239,792, and in 1900 it will contain 323,656.

The tesselated flooring of the new State, War and Navy Departments building is composed of black and white diamond-shaped pieces of marble. Persons walking over the floors sometimes have their attention attracted to the black blocks by figures thereon, supposed to be fossil formations, cut through in dressing the stone. The figures generally look like large snail shells, but the curves are widely separated from each other, and in most instances are exact distances apart. They do not always [illegible] Secretary Chandler's door in the Navy Department is a figure which, looked at from a certain angle, is an exact representation of a skull about three inches in diameter. The veins of the white marble, too, take very fantastic shapes, but they are entirely different from the supposed fossilized figures in the black stone. In a stone near the door of the room of the Chief Clerk of the Navy Department is a perfect representation of a dog's head and neck. A little farther on is another figure which resembles a tailless dancing bear.

Useful Hints and Recipes.

Table mats made of seine twine are exceedingly durable. They will wash well, and two sets of them will last almost a lifetime.

Glue that is delicate and nice for mounting ferns and seaweeds is made of five parts of gum arabic, three parts white sugar, two parts of starch; add a very little water; boil until thick and white.

To make succotash that will taste nearly, if not quite, as fresh as that made in summer, soak one pint of dried corn in sweet milk all night. Soak an equal quantity, or less, if you prefer it, of dried Lima beans for three hours in lukewarm water: then let them simmer for nearly an hour; add salt, butter, pepper and a very little sugar.

An excellent and not common rule for making drawn butter sauce is to rub a piece of butter the size of an egg with a cupful of flour, season with pepper and salt and a very little nutmeg; mix this with water enough to make it smooth like paste. Let this boil for fifteen minutes, then add a little more butter, stirring the mixture so that the butter will be thoroughly mixed with it. Add lemon juice before sending to the table.

OILCLOTH MATS.—Many oilcloth mats last but one winter, when, if properly cared for, they would last much longer The reason is that as a general rule too many tacks are put in them when they are first laid on the floor. It is a good plan to let the oilcloth lie without any tacking for two or three days until it is flat, and the danger of wrinkles forming is over. If it is bound with carpet binding, this should be sewed on with a stout linen thread, with long stitches. Then a very few tacks will serve to keep it in its place.

BREAKFAST DISH.—A very good breakfast dish may be made from pieces of cold boiled ham that are too small for the table. Chop them fine, line a salad dish with lettuce leaves, season the chopped ham with pepper, a little mustard, and then make a tomato dressing; take one pint of tomato juice, strain it, thicken it by adding one tablespoonful of arrowroot, mixed with a little of the cold juice; then stir it into the other and let it boil for two or three minutes; add a little butter and pepper and pour over the ham. Serve hot or cold.

REMOVAL OF GREASE SPOTS.—Whenever oil of turpentine, benzole or ether is used to remove grease spots on cloth, the application should be made on the reverse side of the cloth by moistening it with the solvent in a circle surrounding the spot, so as to approach it gradually, having blotting paper in contact with the spot of grease to absorb the fat immediately; otherwise the solvent will have the effect of spreading the grease over a larger surface instead of driving it out of the cloth. In the application of a hot iron to one side and blotting paper on the other, the heat will drive the grease out of the cloth into the paper, because the fat has a tendency to move from the hotter parts toward the cooler.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

SEVEN GREAT MONARCHIES OF THE ANCIENT EASTERN WORLD. By George Rawlinson. Best American Edition. Complete in three volumes of over 2,000 pages, and over 700 illustrations and maps. Price reduced from $18 to $2 40.

We have just received Vols. II and III of this important work, the former volume of which we have already noticed. It is a standard authority on the general subject, and is now placed within the reach of all. These books are not to be had of dealers, and should be ordered directly from John B. Alden, whose establishment has been moved from Vesey street to 393 Pearl street, New York. These books are too cheap to be sent first to book houses and then remailed to those who want them.

ARCHIBALD MALMAISON. By Julian Hawthorne, Author of "Garth," "Sebastian Strome," "Dust," etc. Funk & Wagnalls' Standard Library, 10 and 12 Dey street. Pp. 126, price 15 cents.

A book that contains some of this renowned writer's most powerful work. The story is one that only a Hawthorne could properly develop, and while it bears throughout the stamp of a powerful individuality, yet the reader will be strongly reminded of the elder Hawthorne in his prime. While there are the same thrilling passages and strong situations and artistic blending of the weird and mysterious with the natural and commonplace, yet there is no trace of imitation, and one cannot help feeling that if the father had never written a line, the son would nevertheless be writing just as he is. "Archibald Malmaison" is a story of aristocratic life in England in the first part of the century.

LIPPINCOTT'S MAGAZINE for June opens with an illustrated paper on Raglan Castle, "the finest ruin in England," and one of the richest in historical associations. W. H. Schuyler discusses the subject of "Academy Endowments," and makes a strong plea in behalf of the extension of this system, showing the superiority of endowed schools over others, as more permanent and establishing a better grade of scholarship. Dr. Felix L. Oswald continues his papers on "Healthy Homes," the subject in the present number being "Out-Buildings," or, as the English say, "offices." The concluding paper on "Shakespeare's Tragedies on the Stage" describes the acting of Forrest, the elder Booth, and Macready, and contrasts their qualities and methods. "Voyaging on the Savannah," by Charles Burr Todd, is a graphic and lively article, and "Mimicry in Animals," by C. F. Holden, of the American Museum of Natural History, contains much that is striking and interesting.

Two short serials, "The Perfect Treasure," by F. C. Baylor, which is one of the most amusing stories ever published in an American magazine, and "At Last," by Annie Porter, are concluded in this number. "Winifred's Letter" and "A Railway Problem" are entertaining short stories. A new serial, by Mary Agnes Tincker, will be begun in the July number, which is the first of a new volume.

LITTELL'S LIVING AGE. The numbers of the Living Age for May 10th and 17th, contain The Monastic Knights, London Quarterly; A Hampshire Trout, National Review; Euripides as a Religious Teacher, Contemporary; Frederick Denison Maurice, Fortnightly; An Idle Hour in My Study, Blackwood; A Social Study of our Oldest Colony, Macmillan; The Bloody Assizes, Gentleman's; Madame [illegible] Heine's Reminiscences of his Father, Pall Mall; The Removal of the Pope from Rome, Economist; Hampstead Heath, Chambers' Journal; The Trade in Modern Antiquities, British Trade Journal; The Proposed Monument to Coligny, Saturday Review; with instalments of "Beauty and the Beast," and "Bourgonef," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

In the June CENTURY the Rev. Dr. Charles S. Robinson will continue his series of open letters by a consideration of the subject on church music from the stand-point of the choirs. A unique contribution to the history of the war in Egypt in 1882 will appear in the June number. It is the diary of a young daughter of Gen. Stone, Chief of the Khedival staff (who himself contributes an introductory note, in which he sharply criticises the British for the precipitancy of the bombardment of Alexandria). The family of Gen. Stone were in Cairo during the bombardment, and were in constant danger of massacre by the Arabs, from which the tact and courage of Mrs. Stone alone delivered them, her husband being on duty at Alexandria.

HARPER'S MAGAZINE for June, beginning the Sixty-ninth Volume, promises a foretaste of summer in two papers—the one of European and the other of American travel. Mrs. Lillie will write of the famous French watering place, Biarritz, with illustrations from Mr. Reinhart's clever pencil, and Mr. John A. Butler of "The North Shore" of Lake Superior, which Mr. Chas. Graham illustrates from sketches made last summer. Two papers, of much commercial and industrial interest, will be a careful and comprehensive article on the organization and work of the New York Custom-House, by R. Wheatley, and one on Sheffield and its trades, by W. H. Rideing, both illustrated. Col. Higginson's paper will describe "The Great Western March" of population during the administration of John Quincy Adams, and will have fine portraits of that president and of John C. Calhoun. There will be more of William Sharp's charming poems, "Transcripts from Nature," with Alfred Parson's illustrations, as well as further instalments of William Black's and E. P. Roe's novels, with pictures by Abbey, Dielman and Gibson. The short stories will be "The Dagger," a tale of old Rome, by John McMullen, with illustrations by Fredericks, and "A Humble Romance," by Mary E. Wilkins. Among the miscellaneous papers will be an account of Virginia's one witch, Grace Sherwood, and a reminiscence of Abraham Lincoln at Cincinnati, by W. M. Dickson.

Married.

At the residence of Elder J. C. Imler, May 11, 1884, by Rev. E. S. Hassley, Mr. William C. Walter, of Claysburg, Blair county, Pa., to Miss Sarah E. Imler, of Imler Valley, Bedford county, Pa.

March 6, 1884, at Jenner's Cross Roads, Somerset county, Pa., by Rev. M. H. Diefenderfer, Mr. Alfred Nagle, of Allentown, Lehigh county, Pa., to Miss Eliza A. E. Diefenderfer, of Ferndale, Lehigh county, Pa.

Wednesday eve, May 7, 1884, at the bride's home in Rimersburg, by Rev. J. M. Evans, assisted by Rev. W. W. Deatrick, Mr. P. M. Kaster to Miss Mattie O. Berlin, both of Rimersburg, Clarion county, Pa.

At the residence of the bride's father, by Rev. S. H. Eisenberg, on May 7th, 1884, Mr. W. Newingham to Miss Kate Davis.

At Riegelsville, N. J., on May 14, by Rev. J. Calvin Leinbach, Mr. Harry E. Major to Miss Clara, daughter of Jacob Frankenfeld, both of Riegelsville, N. J.

Obituaries.

DIED.—In her home in Sinking Valley, Blair county, Pa., March 30, 1884, Mrs. Fanny Bridenbaugh, wife of George Bridenbaugh, aged 37 years, 3 months and 28 days.

Suddenly, ere her bright life had reached its noon, did the messenger of the Lord summon her from earth. No words can adequately portray the sorrow that filled the hearts and homes of the loving, sympathetic people of Sinking Valley when the tidings of the death of this estimable woman reached them But agony, terrible agony, fills his heart and crushes his soul who by her departure is left in his desolate home without wife or child—alone! Yet the consolations of God are his. His grief and loneliness are assuaged and cheered by the presence of Him who is "the resurrection and the life." His loved one died in the Lord. The light of immortality —the radiance of His undying life—hovering over the form of the beloved, and gilding the grave where she sleeps, fills the heart of the mourner with blessed hope of the resurrection of the dead and the life everlasting.

The home where Mrs. Bridenbaugh lived and died is the old Bridenbaugh home, well known to all the ministers of the Lord who wrought in the Water Street charge. To this home in the years long past, as in those just gone, did the servants of God in winter's storm and summer's heat turn to find a table bountifully laden, warm hearts to greet them, comfort and rest. She came as a young wife to preside in this hospitable, delightful home, and she was worthy of it. Intelligent, industrious, cheerful, cleanly, skillful, she was a model housewife. Better than this, she was a humble Christian, and strove to walk in the footsteps of her Saviour, and ordered her household in the fear of God.

On Wednesday, April 23, an immense throng followed her mortal remains to the Cemetery of the Sinking Valley Reformed Church. A service was held in the Church. And there, where the cedars stand as sentinels and the deep shadows of the Canoe Mountain love to rest and the wild flowers to nestle in the long grass, we laid her—wife and mother—in the grave.

Farewell, dear friend. Sweet be thy rest until the morning brighter than earth has ever seen shall come, and, with all who sleep in Jesus thou shalt awaken and shalt be like Him, "for we shall see him as he is." M. A. S.

DIED.—At Meyersdale, Pa., May 9th, 1884, Alexander H. Glotfelty, aged 34 years, 11 months and 4 days.

Brother Glotfelty was called suddenly. He was watching the blasting of a tree, and the overcharge of the blast was so great that pieces of the tree were thrown with fearful force in every direction. One piece struck Mr. Glotfelty, who was fully 400 feet away, with such force as to kill him almost instantly. How we are admonished by such visitations as these to be always ready for the summons which calls us home. He was buried on Sunday, May 11, 1884, in the blessed hope of our Christianity. On the previous Sunday, as assistant superintendent of the Sunday-school, he had conducted the devotional services, which fact all the more impressed us with the great fact expressed in the following resolutions adopted by the school, which with sad hearts and tearful eyes testified its love to a [illegible] by them, they are [illegible] stamp pure from the tragic death of A. H. Glotfelty, we, as a Sabbath School, are called to mourn the loss of a dearly loved member, teacher and officer, therefore be it

Resolved, That in the sudden death of our assistant superintendent, A. H. Glotfelty, we are again brought to face the stern reality that death is ever present, but we recognize in this sudden and, to us, severe affliction, the will of the Master, who doeth all things well, and to whose decree we bow in humble submission.

Resolved, That, as a school, we bear testimony, to the great moral worth of our dead brother, to his earnestness, and his high Christian character. Never wearied in the duties imposed upon him, he performed all with modest intelligence and promptness.

Resolved, That in his death the school suffers a loss it keenly feels, and will long regret, for it is human to love, esteem, and cherish the memory of our friends.

Resolved, That we tender our sincere sympathy to the stricken wife, children and mother of our departed friend. The Father who hath taken the husband, father and son to Himself, will, Himself, shield, protect, and guard them. To His Infinite love, compassion and mercy we commend them, there to seek and find that comfort which He alone can give.

Resolved, That a copy of these resolutions be sent to the family of our deceased brother, and that, as a further mark of our respect and esteem, we attend the last sad rites of our deceased brother, and do now adjourn.

His class especially felt the loss, and after the services decked the grave with flowers. May the Master supply the loss to us all. J. M. S

DIED.—May 4, 1884, near Curllsville, John Shutt, aged 73 years and 5 months.

DIED.—May 5, 1884, in the Curllsville charge, Norris Lavern, infant son of P. H. and Catherine Keefer, aged 1 year, 3 months and 6 days.

DIED.—At Meyersdale, Pa., on May 2d, 1884, Margaret, wife of Elder Samuel Foust, aged 48 years, 2 months and 18 days.

After suffering intense agonies for some months Mrs. Foust fell gently asleep in the Lord to rest, as to her body, until in His own good time He shall call to the dust to give up the treasure it holds as a glorified body. All who have ever broken bread in the house of Elder Foust will especially remember the uniform kindness and modest affection of the departed; and will sympathize with the bereaved in the temporary loss he has sustained. For as Christians we all must realize that such losses are only for a time, that as we sleep in Jesus we shall awake with Him. In the hope of the resurrection her body was committed to the ground, and we humbly pray that in the same hope the bereaved may find that sweet comfort which a risen Lord has left for all who are His. J. M. S.

Acknowledgments.

California Missions.

Hon R K Bachman,	$ 5 00
Grace Church Sunday-school, Pittsburgh,	5 00
Rev Henry Leiss,	15 00
Rev A J G Dubbs,	20 00

D. E. SCHOEDLER, Supt.

Bethany Orphans' Home.

Duncannon charge, Rev James R Lewis,	$ 6 11
Minersville cong, Rev G W Zellers,	7 58
Goshenhoppen chg, C Z Weiser, D D,	55 06
St John's Ref S S, Jonest'n, Rev T Kessler,	7 52

D. B. ALBRIGHT, Supt.

Religious Intelligence.

At Home.

Baptist Home Missions have received $401,-881.44 during the fiscal year just closed—more than ever given by the churches before. But the debt is $54,330.85.

Bishop Elliott and the Rev. Dr. Huntington of Grace Church, New York city, are named for the vacant Bishopric of Maryland. Dr. Leeds has since been mentioned as a compromise candidate.

Trinity Parish, Boston (the Rev. Phillips Brooks, rector) has a laundry department. Its earnings last year were about $3,500, of which $2,600 was paid out as wages to the women employed in the laundry.

At the meeting of the Mexican Commission of the House of Bishops, held in New York last week, the Bishop of the Valley of Mexico, the Right Rev. Henry Chauncey Riley, D. D., presented his resignation, which was accepted.

The Missionary Union, the foreign missionary organization of the Baptist Church, closes the year with a deficit of about $28,000 as compared with $9,600 last year. The receipts for the last month were 126,000, including $38,000 from legacies.

The Protestant Episcopal House of Bishops have selected the Rev. W. J. Boone, a missionary to China, as the Bishop of Shanghai; and the Rev. S. D. Ferguson of Cape Palmas, a native African, as the Missionary Bishop of that country.

Since the war the colored Baptists have grown from nothing to over six hundred churches in Texas alone. They are trying too, all too unsuccessfully, to give their membership a higher idea of Christian character and make church membership mean something.

St. Mark's Episcopal church, Orange, N. J., has for a long time been unable to agree upon a successor to the late Dr. Williams, its rector for fifty years. A call has at last been given to Rev. Bishop Faulkner, who was formerly a Congregationalist and connected with Plymouth church mission in Brooklyn. He is at present in Palestine, but has telegraphed his acceptance.

A colossal statue of Luther before the Memorial church at Washington, will be unveiled with appropriate ceremonies on the 21st of May. The Martin Luther Society of New York has had a medal struck to comemmorate the event. It is of the size of a trade dollar, and copies in silver, gold or white metal will be furnished by Mr. George P. Ockershausen, 87 Wall Street, New York.

Abroad.

The Synodical Council of the National Church of Berne has addressed a circular to all the parishes under its jurisdiction, warmly recommending the cause of missions to the heathen and succor for isolated Protestant congregations in Roman Catholic countries. "These two works," the council urges, "so manifestly belong to the Church's task, and have been so positively commanded by our Lord and His apostles that they are in little need of justification and recommendation to Christian people, who, if they neglect them, naturally bring upon themselves the reproach of spiritual slumber." As far as foreign missions are concerned, the circular proceeds to state that the National Church, as such, cannot constitute itself under its official authorities into a missionary society, lacking as it does the necessary resources in money and men, and also, for the moment, unity of spirit. But the parishes are advised to support, according to their respective preferences, several societies. The Semaine Religieuse believes that [illegible] the General session, an [illegible] ecclesiastical body, wherein all dogmatic tendencies are represented, has given a support thus cordial and frank to the work of foreign missions.

The committee on the Wyclif Quincentenary Commemoration have issued their programme, from which we learn that it is proposed to hold meetings in London on May 21st next, the anniversary of the condemnation of the Reformer's doctrines at Blackfriars. The points which will be especially dealt with on this occasion are Wyclif's efforts for (1) The deliverance of this country from foreign spiritual domination; (2) The circulation of the Scriptures in the vulgar tongue; and (3) The bringing of the Gospel message, both by speech and writing, to the very doors of the people. It has been arranged that the Commemoration shall comprise a Special Religious Service in the Church of the parish in which Wyclif's doctrine was condemned, a popular gathering at Exeter Hall, and a conference at the Mansion-house, for the purpose of discussing schemes for doing permanent honor to Wyclif's memory, as, for example, by the publication of his yet unprinted works. Arrangements will also be made for the delivery of introductory sermons on May 18th (Rogation Sunday). Other methods of precedure will doubtless be proposed elsewhere, in the adoption of which the co-operation of the London Committee will no doubt be asked for and granted. It is further hoped that on this or some other appropriate day, either in May or at the close of the year, opportunity will be taken of suitable occasions to deliver sermons and lectures in connection with the Quincentenary Commemoration.—*Churchman.*

The *Altkatholischer Bote* brings an account of the observance, on March 9th, of the tenth anniversary of the founding of the Old Catholic congregation at Heidelberg. The Pfarrer in charge, Herr Johannes Rieks, who is also the editor of the *Bote*, was assisted in the celebration of High Mass by Pfarrer Pyszka of Pforzheim, and Brueselbach of Kaiserslautern. The church was appropriately decorated, and there was a large assembly of the faithful, before whom Professor Watterich delivered the sermon. The service began at 10.30 A. M., and continued about an hour, soon after which the meeting of the delegates of the district association of Carlsruhe was opened in the "Museum." The attendance was very large, sixty-two delegates being present from Rastatt, Baden-Baden, Pforzheim, Schwetzingen, Mannheim, Ladenburg, Carlsruhe, etc. Bishop Reinkens was among those who took part. City Pfarrer Rieks was chosen chairman of the meeting, and hearty thanks were tendered to Herr Oberburgermeister Walsch, who had presided over all the district conventions within the preceding decade, but was now indisposed. After the transaction of certain business, according to a definite programme, the district meeting was concluded, and a festal repast was served, in which seventy-six persons participated. Divine service was held from 5 till 6 P. M., when Pfarrer Pyszka delivered the sermon before a relatively large assembly.

At the evening meeting, held in a great hall, there were more than a thousand persons present. Inspiriting music was rendered by the "Liederkranz," and Herr Oberburgermeister Bilabel made an address, in which he gave a brief retrospect of the past ten years. He was followed by the bishop, whose remarks were received with acclamation. After some other speeches the meeting was brought to a close.

Not many weeks ago it was publicly announced that the preliminary arrangements had been made for the eighth General Conference of Christians of all Nations, which was to be held in the Swedish capital. Although there were difficulties connected with the state of the Lutheran Church of Sweden, it was hoped these obstacles would be surmounted, but they have instead been accentuated by the persistent opposition of some of the bishops and other dignitaries of the church. Under all the circumstances, the Council of the Evangelical Alliance deemed it expedient to abandon the proposal so far as Stockholm was concerned. Arrangements have, however, been made for holding the meeting at Copenhagen, thus carrying out the original idea for a conference in some city of Scandinavia. The Hon. and Rev. E. V. Bligh, who is one of the Vice-Presidents of the Evangelical Alliance, and Mr. A. J. Arnold, Secretary, have just paid a visit to the Danish capital, and have made satisfactory arrangements for holding the Conference in the city, from August 23d to 30th in the present year. All the speakers and other influential delegates will, it is fully expected, be at the Copenhagen gathering. From Great Britain many of the members and friends of the Alliance, in addition to selected speakers, will avail themselves of such an opportunity as this Assembly affords for Christian intercourse and mutual counsel. The Lord Mayor of London (Mr. Alderman Fowler, M. P.) has intimated his intention to be present. Judging by the fact that about 7,000 persons were at the Bale Conference, it is anticipated that the gathering will be a very large one. The United States branch alone has undertaken to send about forty representatives, including some of the best known and most prominent American divines. The Council of the Evangelical Alliance will shortly publish a detailed programme, besides other particulars relating especially to travelling and hotel accommodation. The proceedings will be conducted in various languages, and many of the addresses are to be interpreted for the benefit of the numerous Scandinavians who will attend the Conference.—*English Presbyterian.*

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Cro (w) cuses.

The screech of the stately rooster, the bright face of the early spring flower, both help our little story. Do we crow? Yes. Do we bloom? Yes. Crow because we bloom, and bloom because we crow. Oak Hall blooms out with a stock that makes the old counters groan, and the old walls burst, and the older salesmen wonder, and the woolen dealers wink. And we do crow because it has been bought cheaply and made well. And it is to be sold quickly because cheap. Four great varieties in Spring Suit Stock — Men's, Youths', Large Boys', Small Boys', and between these several lines there are over four hundred sorts. They go from $7.50 to $30.00 for Men's, from $7.00 to $25.00 for Youths', $5.00 to $18.00 for Large Boys', from $3.00 to $12.00 for Small Boys'. Variety enough, eh!

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Spring Opening.

We have none. No chance for it. If we would keep our choice things put away until a given time, and then offer them to the public all at once, we should be foiled, for people come in the winter when the frost is in the air, and snow and ice hold the earth in bondage, while our preparations are just forming for the spring campaign, and demand the new goods. It would be ungracious to refuse; and so, perforce, we cannot have a Spring Opening. But we can open with a spring, and as we write, while hardly a bursting bud is to be seen upon the trees, the spring trade is springing on us with a refreshing rush. Times dull, you say? Not to the bold dealer that takes no counsel of fear. And Oak Hall is just such. Already the opening spring tells of abundant sales just ahead.

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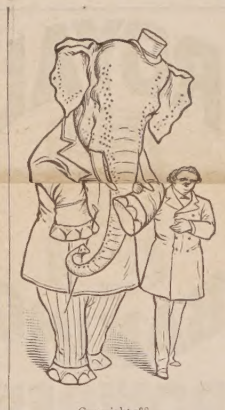
Early Pinks.

The sort that we cultivate at Oak Hall are well-dressed young men. In pursuit of our great mission of making young men as charming as early pinks, we have arranged a set of sizes denominated "Young Gents" which cover the larger youths' and smaller men's sizes. Special patterns were prepared for this class of stock, and into it we introduce all possible style of cut, material and make. The prices range from $7.50 to $25.00. Elsewhere in our stock are choice materials beautifully made, but nowhere else in Oak Hall is there such a concentration of superiority. The generation of men for whom these goods were made cannot recall the time when there was no Oak Hall in Philadelphia. And yet there is no proof of the perennial youth of Oak Hall equal to that which is found in this particular stock.



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Zion Charge, Somerset County, Pa., and Brush Creek Charge, Westmoreland Co., Pa.—Rev. H. F. Keener served this charge for nine years, from May 1st, A. D. 1875 to May 1st, A. D. 1884. During this time there were added to the Church, in all ways, 631. This includes additions by Baptism, infant and adult, confirmation, renewal of profession and certificate. Losses by death, 18; dismissal and erasure, 81. There were united in the bonds of wedlock 69 couples, about 1500 sermons were preached, and a distance of 11,000 miles travelled. During fourteen and a quarter years' work in the vineyard in Somerset Classis, in Beam charge, three new churches were built at a cost of about $10,000, and the others repaired; about 2200 sermons were preached and some 20,000 miles travelled. Having received a call from Brush Creek charge, he felt constrained to accept it, and entered upon the pastorate May 1st, 1884. Thanks for the many evidences of friendly attachment received from the people of Zion charge. This kind appreciation has become sweetness in my mouth and under my tongue in the form of maple sugar. Communions were held in all the churches in the charge, and also impressive funeral services.

The same kindly feeling was extended in the new charge. On the 30th ult., quite a number of folks, young and old, gathered at the parsonage at Manor Station to welcome the new pastor. But there was a mistake made somehow, and the pastor did not arrive until the next day, May 1st. It seems, however, they enjoyed the viands, and left many traces of their presence in the cupboards of the parsonage. Their intention was to surprise the coming pastor and family. The opportunity to *surprise* them will be better hereafter when they may be sure of finding them here. We take the *will* for the deed this time.

H. F. K.

Schellsburg Charge, Pa.—The holy communion was observed in the several congregations of this charge the last three Sundays in April. There were three additions to the congregation at Schellsburg, and eleven infant baptisms in the charge. With these services the pastoral labors of Rev. H. S. Garner in this charge, were brought to a close.

Personal.

Rev. Walter E. Krebs, president of Allentown Female College, has resigned his position, owing to the fact that his physical health is not equal to the work and worry incident to the office. The resignation will take effect after Commencement Day, the 27th of June next.

We regret to learn that Rev. J. Knipe, Chester Springs, Pa., continues ill, with little or no hope of his recovery.

Rev. C. H. Reiter has resigned the Orbisonia charge, Pa. His resignation went into effect the 1st of the month.

Rev. I. S. Hahn has accepted a call to the Carrollton charge, Ohio.

Rev. M. F. Frank has resigned the Farmersville charge, O., and accepted a call to become pastor of Zion's Reformed Church, East End, Pittsburg, Pa.

Rev. S. P. Myers, late of Kentland, Ind., has become pastor of the Bloomville charge, O.

Rev. W. A. Hale, of Dayton, O., recently enjoyed a trip South.

Rev. S. Z. Beam has accepted a call to the Lima charge, O. He will enter upon his duties July 1st.

Rev. F. W. Brown of Lake, Stark Co., Ohio, has accepted a call from the Schellsburg charge, Pa.

Clerical Register.

The post office address of Rev. H. F. Keener is Manor Station instead of Berlin, Pa.

The address of Rev. C. Gumbert is changed from Adams to Glade, Somerset Co., Pa.

The address of Rev. D. S. Schoedler is changed from Lancaster, Pa., to 41 Eleventh St., Cor. Mission St. San Francisco, Cal.

The post office address of Rev. G. H. Martin, D. D., is Burkittsville, Fred Co., Md., instead of Woodstock, Va.

The address of Rev. R. B. Richard is New Lisbon, Columbiana Co., O.

NOTICE.

The delegates to Maryland Classis coming by rail to annual meeting to be held at Clearspring, on the 11th of June, will please be at Hagerstown by 2 o'clock P. M, on the day of opening, where they will find conveyances to take them to Clearspring. W. GOODRICH, *Pastor Loci.*

MEETINGS OF THE CLASSES.

Synod of United States.

East Pennsylvania—Easton, Northampton Co., Pa., May 23, 1884.
Tohickon-South Bethlehem, Northampton Co., Pa., May 23, 1884.
East Susquehanna—Bloomsburg, Columbia Co., Pa., June 4, 1884.
Lancaster—Hummelstown, Dauphin Co, Pa., June 5, 1884.
Philadelphia—North Wales, Montgomery Co., Pa., June 6, 1884.
Lebanon—Orphans' Home, Womelsdorf, Berks Co., Pa., June 12, 1884.

Synod of Pittsburg.

Allegheny—St. Paul's Church, Sugar Creek Charge, Armstrong Co., Pa., May 28, 1884.
Somerset—New Centreville, Somerset Co., Pa., June 4, 1884.
St. Paul's—Greenville, Mercer Co., Pa., June 5, 1884.
Clarion—Du Bois, Clearfield Co., Pa., June 5, 1884.
Westmoreland—Scottdale, Westmoreland Co., Pa., June 5, 1884.

Synod of Potomac.

North Carolina—Mt. Hope Church, Guilford Co., N. C., May 22, 1884.
Gettysburg—Spring Grove, York Co., Pa., May 29, 1884.
Virginia—Martinsburg, Berkeley Co., W. Va., June 4, 1884.
Zion's—Shrewsbury, York Co., Pa., June 6, 1884.
Maryland—Clearspring, Washington Co., Md., June 11, 1884.
Portland-Oregon—Near Oak Point, Cowlitz Co., Wash. Ter., June 12, 1884.
San Francisco—

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, May 19, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.50; Pennsylvania family, $4.50@4.75, chiefly $4.50@4.62½; Western winter low grades, $4@4.50; do clears, $4.75@5.40; straights, $5.25@5.75; winter patent, $5.75@6.50; Minnesota clear, $4@5; do straight, $5@5.75; do patent, $5.87@6.50; Wisconsin clear, $4@4.75; do straight, $4.75@5.25, and do patent at $5.25@6. Rye Flour was quiet and firm at $3 50@3.62 per barrel as to quality.

WHEAT.—Car lots in elevator were quoted at 93c. for No. 3 red; 1.15½ for No. 2 Delaware; $1.17 for No. 1 Pennsylvania red, and $1.03@1.03½ for No. 2 red, with $1 03 bid and $1.03½ asked for May; $1.03½ bid and $1.04 asked early for June, but closing at $1.03½ bid and $1.03½ asked; 10,000 bushels July early at $1.03¾. 5000 bushels do later at $1.03½, which was asked, with $1.03¼ bid at the close, $1.02½ bid and $1.03 asked for August.

CORN.—Sales of 1200 bush No. 3 mixed in grain depot at 61½c.; 600 bush do yellow on track early at 63½c.; 600 bush do do in grain depot, later, at 62½c.; 600 bush sail high mixed in Twentieth street elevator, at 63c. 1500 bush sail yellow, afloat, at 64½c., with 60c. bid and 61c. asked on call for sail mixed May, in elevator; 10,000 bush do June at 60½c., the closing rate; 61½c. bid and 62c. asked for July, and 62½c. bid and 63c. asked for August.

OATS.—Sales of 2 cars rejected mixed at 35½@36c., with No. 2 mixed offered at 37½c.; No. 3 white quoted at 40½c.; 2 cars No. 2 do dead storage at 40½c.; 2 cars do do regular in Twentieth street elevator at 41c., and 6 cars do do on track and in grain depot at 41½c., the general asking rate. Futures were dull and steady, with 40c. bid and 41c. asked for No. 2 white, May; 40¾c. bid and 41c. asked for June; 41c. bid and 41½c. asked for July, and 38½c. bid and 40c. asked for August.

CHEESE.—Quotations: New York full cream choice new 13c; do fair to good, 11@12½c.; night skims, 9½@11c.; Ohio flat new prime, 12c., do fair to good, 10@11c.; Pennsylvania part skims, fancy, 7c.; do fair to choice, 5@6c., do full skims, fresh arrivals, 3@4c., and old skims, 2c.

EGGS.—We quote Western fresh at 15c., and near-by extras at 15½c., in round lots, with exceptional sales of choice lots of Pennsylvania at 16c.

REFINED SUGARS.—We quote at 7¼@7⅞c., as to brand, for powdered; 7@7 1-16c. for granulated; 6 15-16c. for crystal A, and 6 9-16c. for confectioners' A. These were refiners' prices for round lots.

PETROLEUM.—The market was quiet and steady at 8c. for 70 Abel test in barrels, and 9¼c. for do in cases.

HAY AND STRAW.—We quote North Pennsylvania at $19@20; prime to choice Western and New York State do, at $17@18; fair to good do, $15@16.50, and mixed, $12@13 50, as to quality. Rye Straw was scarce. Only jobbing lots were available on the spot, and these brought $19@19.50, but the car lots to arrive were offered at $17.50.

SEEDS.—Flax was scarce and firm at $1.75 ℔ bushel for pure. Timothy was steady at $1.50 ℔ bushel for prime. Clover was inactive and nominal at 8¼@9c. ℔ lb.

FEED.—Sales of 3 cars fair to prime winter Bran at 16.75@17, on track.

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